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"Where do Babies come from?"

THE PARENTS' GUIDE

OR

Where Do Babies Come From

BY

OZORA S. DAVIS

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AND

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INTRODUCTION

TODAY is the most wonderful day in the world's history. It is the day of great discovery, great invention, and of great scholarship. Knowledge is at a premium not only in the university, in the laboratory, in the factory, and in legislative hall, but as well upon the farm, in the shop, and in the average home. It is no longer either safe or honorable to be counted among "those who do not know," the demand is for "those who know." Ignorance is at last recognized as the greatest enemy of man, for it was given to man *to know.*

The greatest work that any individual can do is the building of a life—Character. Second in importance is the responsibility of parenthood. If knowledge, education, is needed anywhere it is in fitting one to successfully carry out these principal designs of life. It is the right of every person to know, to positively know, every knowable fact and truth about himself,—his body, his mind, his soul, and his true relations to other individuals and to society. If there are directions that will assist him, he should

have them; if there are preparations to make for any certain periods, he should be informed in time; if there are known dangers, he should be warned. The experiences of those who have trodden these same paths before should be accessible to him in frankest detail for his guidance.

This book is in line with the thought here expressed. It is destined to become the guide in matters of self and sex in thousands of homes. I am glad that it is addressed to parents, because parents when properly educated are the best as well as the natural instructors of their children, and particularly so on the questions and problems dealt with herein. This volume will assist parents in preparing themselves for giving this needed instruction. Very much in the book may be profitably read by parents to their children, where this method is preferred.

If unacquainted with the author of a book of this nature, I should hesitate to recommend it. I should first want to know that they themselves had builded in life successfully. But the joint authorship of this volume is a happy one, indeed. Dr. Emma F. A. Drake is so widely and favorably known that it would be presumptuous to attempt to introduce her even to the readers of this book in the smallest hamlets. The wife of a former well known minister, a physician of large practice, the author of books

dealing with home and sex that have reached a circulation totalling millions, lecturer, social and uplift worker, traveler, and best of all a mother of signal success; from experience, education, and actual accomplishment she is ideally fitted to give just the help that parents need. Ozora S. Davis, Ph. D., is also widely and favorably known. A successful minister since 1896, distinguished educator, author, reformer, a father, he is in every way prepared to give this message to the parents of today.

I most heartily endorse this book and express the hope that it may reach many, many thousands of homes to give parents the help and enlightenment they so much need, that their homes may fill the true functions of home. If all homes were what they should be, the prison, the reformatory, the saloon, the brothel, and the vast array of repressive and corrective agencies and the institutions of vice, would be reduced to the minimum, if not entirely done away with. This book will help to make our homes what they ought to be, and I predict for it a wide sphere of usefulness in uplift work during the coming years.

B. S. Steadwell
President World's Purity Federation
La Crosse, Wisconsin,
June 7, 1917.

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WRITER'S PREFACE

IN preparing the first section of this intimate and friendly book, the writer of the first part has approached the subject from the viewpoint of a father who is eager to be a good comrade and counselor to his own boys. The material has been put into the form of friendly talks, with no aim at literary style. The language of boyhood has been used so far as possible. The situations created have all been faced by the writer with his own children and many of the sentences found here in printed form have been actually spoken first.

There is repetition in the book. This is due to the necessity of the case. Instruction of this sort requires the frequent statement of a truth in order to drive it home.

The subject handled here is delicate and the writer of the first section has felt the constraint of it at every point. No father will talk often with his boys on these matters; but he must talk sometimes and then it must be accurate and clear and affectionate speech. It has been our aim to reach this level of clean and clear honesty.

THE STORY OF LIFE

CHAPTER I

Our Point of View

The Supremacy of Ideas.—Every act is determined by a thought or motive. The supreme fact about us is not what we do but what we think. All parents and teachers know the importance of this truth in the government of their own lives and in the training of those who are entrusted to their care.

So as we begin to consider the way in which children may be guided into the knowledge of their own physical beginning, and of their power to take their part in turn in the divine and beautiful process of reproducing life, it is necessary that we should raise the preliminary question, How do we ourselves think of the matter of reproduction and sex?

Therefore at this point we wish to consider the ways in which the great subject is commonly regarded and to see if we may not reach a point of view at the outset which shall determine the

suggestions that are to be made in the following chapters.

The Seriousness of the Subject.—Concerning the serious character of the subject and the mistaken ways in which it is regarded there can be no doubt. Human beings have been endowed with conscious freedom in exercising their power to bring other persons into life. They can give or withhold the gift of physical existence to others. This fact is one of the most sobering and ennobling truths that ever can come to our minds for consideration. Yet we are inclined to treat it flippantly. We pass it by in jest or in silence. We make too little deliberate effort to inform our children concerning the meaning of this power. We pay little attention to the education of boys and girls for the greatest common service that they will render to the world, the leaving after them of healthy, good children. Let us stop, therefore, a moment while we search out the full meaning of this truth. Leaving all the mystery unexplained and raising no questions as to the theology involved in the fact, we are solemnized when we think that we are endowed as men and women with something that is akin to the creative power of God. We can give or withhold, under normal conditions, human life from one or more possible beings. Their very existence

depends upon us. Surely if there is anything that can make one think soberly it is the eternal significance of a fact like this. And all we shall try to suggest in the following pages is keyed to the nobility and beauty of this sublime truth.

But we never shall arrive at the true meaning of our privilege and power as human beings thus endowed with the ability to give or to withhold life from others by thinking simply of the higher physical meaning of reproduction alone. There is a far deeper and richer significance to the whole matter.

The Nobility of Sex Instincts.—It is to be feared that with many people, especially those who have received the higher education, parenthood is often considered as something that is bound up with the physical life alone. The sex instincts are regarded as something that we carry over as an unfortunate inheritance from the animals. The reproductive process is thought of almost entirely from the physical and economic point of view. The bearing and training of healthy children is put on the level of the work of the stock-breeder; the appeal is made for healthy offspring on the ground of the physical alone.

For Example, Physical Hunger.—But there is a wholly different way of regarding the subject from the side of beauty and the affections. This

point of view is illustrated from the use of another fundamental desire of humanity, namely hunger. In the case of the animals there is, indeed, nothing more than the desire to satisfy instinctive appetities. But with man the process of eating is entirely different in character. The German language recognizes this distinction and has two words to describe the two facts. The animals *fressen* and human beings *essen*. Sometimes the former term may be appropriately used in critical contempt for a man who has so far fallen in his ideals and practices that he may be said to *fressen* instead of to *essen*. Now eating is something which we share with the animals and which may be the mere satisfaction of physical hunger. But we have taken this gratification of hunger and thirst and lifted it above the plane of the physical. We have made it a source of fine satisfaction of taste and friendship. When we want to share the deepest experiences of life with a friend or with our neighbors we ask them to be our guests at the family table. There we talk with each other and we grow intimate in the blending of life. The table is adorned with the linen and the dishes upon which artistic care has been bestowed. Everything that refinement and a sense of beauty can give have been added to the mere satisfaction of hunger and thirst to make the meal almost a

sacramental event in the expression of friendship.

The Origin of Life More Than a Physical Fact.—So the time has come for us to recognize the higher meaning and values in the relation of the sexes and in the act of human reproduction. It is not with human beings what it is with the animals. It is lifted into a wholly different order by the addition of the values of beauty and love which accompany true parenthood.

The more we study the life of the animals the more clearly we see that all their sexual activity is directed simply to the end of bringing other animals of the same kind into life. There may be faint glimmerings of something more than this in the way in which male animals regard their female companions in the act and process of reproduction; but certainly it does not rise into any place of prominence or control. That is, it is a purely animal function with a merely physical end in view.

Now nothing could be more disappointing than to bring the sex relations of human beings down to this level and make it our permanent habit to think of them as serving only the purpose that it performs among the animals. We might as well return to the table manners of the Cave Man and change the beautiful customs of family dining into the mere gnawing of bones and sucking of marrow of the old days.

Add the New Values.—So we must recognize the physical basis of the sex life, which of course we share with the animals and of which we have no reason or right to be ashamed; but we must go on and add those higher values which distinctly belong to human beings. Just as we have added table cloths and gentle manners to the rough eating of the earliest men; so we must go on and add those higher meanings to the whole matter of sex. A husband and wife do not enter into the sanctities of marriage simply in order that children may be born. The relations of sex may be so ennobled and beautified as the expression of mutual love and thoughtfulness, that they are lifted into a wholly new sphere. Through them the life of the race is kept up on the physical side; but no less on the moral and spiritual side, sex difference is a means to higher happiness and power than would be possible without it. No thoughtful man or woman, no earnest father or mother ought to stop short of this high end in his thinking where he lifts the facts of sex clear and clean above the mere level of physical reproduction and understands them as one of the highest ministries to love and courtesy and strength.*

Therefore in all their thought of reproduction

* Maurice A. Bigelow, "Sex Education." 1916, p. 74.

Mothers:—Uncle Sam, you take our sons! See that they are protected from vice and liquor while in your service.

and sex, parents need not and should not think of this part of their life and of their children's knowledge and experience as something abnormal or vulgar or belonging to their animal inheritance. This is to miss the true meaning of the facts and to pervert what is holy and beautiful.

The reproduction of life and the relations that make it possible are not abnormal and disagreeable factors in the conduct of life and the making of a home. They are as much essential as is breathing and digesting food. The organs of sex are normal and noble parts of the human body. They are to be cared for and respected as much as are the visible parts upon the cleanliness and attractiveness of which we bestow so much care and thought.

Where, Then, is Modesty?—The question will arise instantly from reading these sentences, Are there, then, no reserves and modesties in our daily life that are to be preserved? And we answer at once, Yes; as many and more than we would observe under the old animal conception of the subject. Some of the reserves that we have maintained were wholly wrong; and some of the modesty was the folly of ignorance. We have no more thought of returning to the shameless indecencies of paganism than had the most

rigid Puritan to whom the thought of sex was sin. In pleading for the normal recognition of the holy values of sex life we do not involve the letting down of the modesty and reserve which always will be instinctive with the person of true sensitiveness.

But there is no danger that a truly normal knowledge of sex life will make anyone bold and immodest. On the contrary, we are sure that it is the idea of the abnormal aspects of sex that has brought vulgarity into vogue. No person who regards sex and reproduction as we have just defined it in the outlines of its higher spiritual and esthetic values will think of it over-much, talk of it in a vulgar way, dwell upon it to excess in thought, or be betrayed into abuse of such a sacred relation and power.

In the following chapters we shall discuss freely the place which the home must occupy in true instruction in matters of sex, and especially how a father may help his boys in their mastery of the story of life, the care and control of their own bodies, and in their transition from boyhood to manhood. All that will be said will be based upon the point of view that we have defined. This will, we believe, save parents from being misunderstood, will guide them in their efforts to help their children, and will, in the end greatly help in

bringing up a generation who will stand in the presence of the process of human reproduction with the conscious joy with which a pure, brave soul contemplates supreme truth and beneficent power.

CHAPTER II

The Place of the Home in Sex Education

The Right Use of Terms.—We use the term "Sex Education" with reluctance here, for fear that at the very outset there will be prejudice aroused against the subject matter in this and the following chapters. For there has been some extravagant and even foolish talk about this, as there always must be in the case of any cause which is new and radical and into which ardent champions throw themselves. And there have been speakers and writers who have at least conveyed the impression that if only the facts concerning the story of human life could be imparted early enough, the whole pest of sexual immorality would be blotted out. Therefore there has been a somewhat furious endeavor to bring sex instruction into the schools; and wise parents have taken alarm at what has seemed to them a dangerous tendency.

We do not mean to champion any particular theory or program of sex education. That which

is maintained here is what practically all thoughtful parents will agree to, namely, that the child has the right to know the meaning of the physical origin of its own life and its own potential power to impart life, at as early a period as shall insure safety from the mistakes of ignorance. We also doubtless find ourselves in agreement on the point that the child has the right to receive this knowledge from those who know him best and love him most.

A General Definition.—In its broadest outline, therefore, we mean by sex education *all possible forms of "serious instruction—no matter where or when or by whom given—which aims to help young people face the problems that normal sexual processes bring to every life."*

Letting the Matter go by Default.—Surely it is better to try to do something, even at the cost of making occasional mistakes, than it is to let this whole matter go by default, as is done so often. For the way in which young people are permitted to go through the critical years of childhood and youth unguided and ignorant, leaves the burden of a terrible responsibility on the shoulders of parents and teachers. We may consent in the statement that evil purposes and animal desires will still do harm to our boys and girls; but surely we are alert to the fact that sins

of ignorance must be laid at the door of those who are responsible for the ignorance. Knowledge of the truth does not insure action according to the truth; but it at least makes it certain that transgression will not be committed in the darkness of ignorance but will be a deliberate wrong.

Five Lines of Education.—In his recent volume entitled "Sex Education," Prof. Maurice A. Bigelow of Teachers College, Columbia University, has indicated five lines of sex education which are so apparently commendable that we follow them substantially in the following paragraphs:

Approaching the Subject Scientifically.—First, come "the scientific truths that lead to serious and respectful attitude on all sex questions." Every child has the right to approach the problems and the powers of his own sex life through the avenue of science, in order that he may understand himself consistently in the world of nature of which he is the crowning part. The most natural approach to the fact of sex and its functions in human beings is through the corresponding facts in nature as they are revealed by the simple study of biology and physiology. The child meets the facts of reproduction at the very beginning of his acquaintance with the world into which he has come; and the import of what he

sees and about which he asks urgent questions in reference to his own body and powers ought to be made clear to him early and clearly. It is a mental and moral tragedy that he must be kept from following up the instinctive question that he asks concerning the chickens and the calves, and be left to learn the meaning of his own sex life from the filthy talk of school out-houses or the hints and suggestions of little comrades. The lesson of science is too plain and clean to be lost when the first questions of the aroused mind are asked.

Care of the Body.—Second, the child has the right to be taught the fundamental principles of the proper care of himself in all matters relating to sex as a part of his natural and normal life. As purely and plainly as he is taught to take care of his teeth or to observe the right proportion in the use of food, so he ought to learn how to take care of the organs of sex. The place that this care occupies in healthy and efficient living is known to all parents who have thought on the matter with any degree of seriousness; and they ought not to let their children remain ignorant or learn from less reliable sources how to take care of themselves in the relations of life that involve sex.

The Awakening of Social Responsibility.—Third. Later than these fundamental items of

instruction, comes the information regarding the moral responsibility for the care of others that is involved in matters of sex. There is a social side to the matter that young people ought to learn from their own parents. Sexual relations are social, with the small exception of those errors that are secret and private and which will be treated later; the bearing of this fact upon the sense of moral responsibility for the welfare of others ought to be plainly made known. When a boy understands that he is involving not only himself but someone else in disaster as a result of wrong doing, he may be steadied in his conduct by that fact. If it does not keep him chaste, it may help to preserve him from debauching others. And certainly he ought not to be allowed to go through his times of temptation without understanding at least the social meaning of his acts.

The Laws of Healthy Married Life.—Fourth. Still later comes the giving of such information as is necessary for the preservation of health and the production of happiness in married life. The task of education in matters of sex does not cease with childhood and early youth. Before the time of marriage, a young man ought to weigh seriously and in the light of the fullest possible knowledge the meaning of his new rela-

tions with a person of the opposite sex in the dearest intimacies of human experience. A girl needs to understand the meaning of the same facts. Certainly at such a time there is no one who can take the place of a father or mother to impart in a pure and beautiful way the necessary knowledge. And yet many a mother has worked for weeks preparing the clothing for the daughter's wedding and arranging for the reception; but not a word has been spoken to help the lovely and eager girl understand what is involved in the new life into which she is going.

The New Science, Eugenics.—Fifth, comes the whole new subject of eugenics, the defining of those laws by which there shall be insured a new and a nobler race as a result of marriage. Such education does not come, of course, in youth; but it ought to be reckoned with either immediately preceding or following marriage. The whole subject of eugenics is much under discussion. But whatever may be arrived at as a general agreement among students of social and ethical science, the subject is one that appeals to our simple common sense. We know that the future of the race is too important to let the matter of its reproduction drift along without any regard for measures to safeguard its quality.

Who is to Carry out the Program?—Now

here is a program that is reasonable, comprehensive and practical. The means by which it may be carried out are at hand, if only thoughtful people will see the necessity and do something about it.

The Part of the Home.—The first item to be emphasized is the demand that parents shall see the worth and the responsibility involved in a program of sex education. If they simply pass it by as not worth their efforts, then nothing will be accomplished. So first of all, let us take time to think the matter through. If at the end it seems unwise to try to do anything personally with the children committed to our care, at least the decision will have been reached after thought upon the subject and we shall have a reason for our decision.

In the majority of cases, however, we believe that a few hours spent in thinking over the full meaning of the question, in the light of the program proposed by Prof. Bigelow, will lead the great majority of fathers and mothers to determine that they will undertake the right sex instruction for their children, from the time when the first questions are asked by the little people, until the day when their young married sons and daughters face the problem of becoming parents in their turn.

The Public Schools.—The public schools are established and maintained to train pupils for right and useful living. We no longer regard the purpose of the schools as simply to inform the minds of children with useful knowledge. Knowledge is not enough; children must be trained for life and to do this is the aim of education. May the schools be reasonably expected to take up the matter of sex education and do for the children and young people all that is necessary in order that they may be prepared for life? There are those who think that in the public schools lies the entire responsibility for education in matters of sex. We shall not enter into the detailed discussion of this subject here. It is enough to affirm that something may be done in the schools; but that it is impossible to expect from the public schools the complete discharge of responsibility in this matter. There is grave danger in entrusting to young and immature teachers the task of imparting accurate information in the right way on the meaning and function of sex.

The Work of Voluntary Societies.—Again, there are those who place great reliance upon the use of voluntary societies in the giving of sex education. Clubs of boys and girls under wise leadership can be formed in churches and

settlements and the information and guidance necessary can be given in this way, it is said. There is force also in the contention that subjects like these can be best handled in little groups where the relations are as personal and affectionate as they are in small clubs of boys and girls. The leader of boys' work in a church can take care of his group with better results than would be possible in a public school, we are assured. But even when the utmost has been done under wise leadership in voluntary clubs, the whole ground has not been covered nor has the work been done in the best way. Still more agents must be brought into the service.

Personal Influence Between Friends.— There are still others who feel that the best results are obtained if the whole problem is given over to the influence of personal friendship. In the intimate talks which boys and girls have with their wiser and older friends, it is said, they will find out all that they need to know and will be guided through the dangers of youth. These matters may be trusted to take care of themselves, it is urged. And there can be no doubt of the fact that if a boy or girl has a good and wise older friend to whom he can talk or in whom she can confide, there will be blessed results so far as sex education is concerned. But it is equally clear

that here we have one of the most fertile sources of evil in the whole problem. The amount of incorrect information and misleading talk that sometimes grows out of the best intentioned relations of friends is amazing. In the end the one friend with whom any boy or girl can talk most safely and profitably on the problems of sex is his own father or mother. The path of safety and success lies here.

But the Home is Supreme.—So we come to the proposition that it is the home which is the central factor in the process of sex education. Where there is a home in which neither vulgar curiosity nor prudish fear is found we have the ideal conditions for the solution of the problem. For the parents have the knowledge, the time, the approach, and the influence which are necessary to bring the facts of sex to the knowledge of children better than any other single agency. So we maintain that it is the parents who should from the beginning be charged primarily with the sex education of children. The home is the pure and blessed place where the facts should be made known and the children led to understand the meaning of their sex life.

A Union of All Factors Desirable.—It would be most highly desirable if there could be found some way in which these four factors could

be brought together in some combined program for the conduct of sex education. It is not too much to hope that this will take place sometime and that we shall have a scheme thoroughly worked out by which school, voluntary club, intimate friends, and parents at home may each take a part in the education of children in matters of sex and thus the whole field be covered in a way that will insure us from loss at any point.

At present, however, we must stress the importance of the home as affording the chief factor in the solution of the problem of adequate sex education.

The Help of Books.—Then comes another aspect of the work. What means have we by which parents may guide their children into the knowledge of their sex life? Are there books to be had or helpful suggestions to be given. For this is not so easy a matter as it might seem at first glance. Not only is the subject itself difficult and wrapped around with all kinds of traditional reserves; but the best way in which to answer the questions of childhood and to reveal the meaning of sex is not to be discovered without careful study.

It is at this point that the following chapters will be useful, it is hoped. The purpose of the writers and the publisher has been to make a book

which would come in with definite help on this problem at this very point. The clear difference in the treatment of the problem for boys and girls has been regarded. Therefore the first section of the book has to do with the fathers guidance of his boy and the second is concerned with the mothers instruction of the girl in the process of sex education through the home.

CHAPTER III

A Boy, His Father, and the Story of Life

The Lonely Time in a Boy's Life.—Into the life of every boy there comes a time of loneliness, misunderstanding and great need. He passes through the profound change in body, mind and spirit which is called *adolescence*. This is simply a long word for the process of becoming a man. The subject has been extensively written upon during the past twenty-five years, so much so that many excellent parents have become wearied by the constant talk about it. But when the tremendous significance of the matter is fully understood, no father will pass over the great experience of his boy without appreciation of what is going on and the effort to help his child in every possible way to meet the stress of the change.

It is an experience that involves the whole personality. The body passes through a stage of growth that tests the virility and stamina of the boy intensely. At the end of it not only is the lad larger and stronger in body; but he has reached also the beginning of his stage of repro-

ductive power. He discovers a new world of social relations of which he was ignorant before. He may become either intensely bashful or socially headstrong. Very likely he will almost break his mother's heart, for he will not want to be kissed or petted any longer, although he needs to be loved as never before. Perhaps he will behave like a brute, when his heart is still as true and tender as it was when he was a little boy. It it quite probable that he will fall madly in love, like William Baxter in Booth Tarkington's "Seventeen." In some cases there will be a bursting forth of the deeper yearnings of religion. Altogether it is a strange confusion through which the boy is passing.

The Physical Side of the Change.—This great change and its consequent loneliness may be studied from many points of approach; but one of the ways in which it must be considered is in its reference to the ripening of the powers by which a boy finally becomes able himself to become the father of a child. The peril involved in this particular consideration of the fact of adolescence is that it will be regarded almost wholly from the side of its sex changes and functions. This is only one part of the tremendous process, and to exalt it over-much is just as serious a mistake as it is to disregard it entirely.

Knowledge of the whole truth concerning the physical origin of human life, clean and beautiful and ennobling as it is, is one of the best safeguards to help carry a boy through this radical transformation and to bring him out into maturity, truly informed in mind, self-mastered in body, and pure in heart. The importance of knowledge in meeting this experience must be emphasized at this point.

The reticence with which the process of reproduction is treated by the majority of parents during this lonely period of a boy's life suggests not only the fact that many do not know how to handle it, but also that probably a majority of parents fail to recognize how important it is and what rank it holds among the items of knowledge that a boy ought to possess as to the world of which he is a part.

The Importance of Knowledge.—Reflecting a moment upon this latter point, we recall the way in which all education is laying stress upon the importance of knowing the world in which we live. The whole modern scientific movement is a glorious endeavor to find out the meaning of the universe. It has been taken for granted that if only we can be thoroughly informed as to the real nature of the world in which we live, we

shall conduct ourselves in a rational way and live in harmony with the laws of life that insure prosperity and happiness. And there is excellent sense and sound logic in this proposition. Ignorance always has been the fertile source of bad behavior. Knowledge makes for character.

What Knowledge is Most Necessary?—It is also important that we should estimate accurately the kind of knowledge that is of greatest worth. It ought to be that which is concerned with the supreme function of life. But surely no human pair has a greater privilege entrusted to them than this, to become the parents of healthy children, to train those children to be useful members of society, to leave to them an honored name, a high ideal and a body of necessary knowledge that shall guide them into right living. If this is true, then the story of life as we are using the terms here is of supreme importance. It is not only a necessary integral part of the clear and clean information with which every boy ought to be furnished, but it holds a primary place among the factors composing that knowledge.

This does not mean, of course, that the story of the origin of human life is to be dwelt upon constantly, unfolded at full length at first, or made a subject of frequent thought and conversation with a boy. The contrary condition is the

one toward which we ought to strive. It does not take long to give a boy all the knowledge that is necessary for his enlightenment and guidance. It is quite needless to lead his mind to dwell upon the subject or to talk much with him about it, least of all with his comrades, or even with his own father. The subject belongs among those facts about which every healthy minded person is duly reticent. But clear ideas about the nature of human reproduction is supremely important for every boy.

As a matter of fact, we make poor estimates of the relative values of knowledge. A business man, who loves and studies the stars, said recenty with true insight, "We ought to open our windows toward the sky and be more interested in the big show overhead than we are in the dog fight in the street." But, as a matter of fact, we are more concerned as a rule with that which is less important than with that which is essentially worth while. Perhaps we have seemed overurgent in this paragraph; but the pressure of the demand to get the supreme items first has caused the emphasis to be laid so strongly.

Children Are Bound to Learn the Story.—Let us make it plain also that the boy will find out about these matters and that very early. Parents who entertain the notion that somehow their

children are going to pass through the experiences of youth innocent on all matters of sex and reproduction are simply deceiving themselves. Professor Bigelow, to whose work reference will be made frequently, challenges any large group of representative men to declare if they did not know the essential facts of the sex life before they were twelve; he says, "ninety-seven in every hundred will answer quickly in the affirmative." He also cites the case of the mothers of a group of little girls in one of the best managed private schools, who were confident that supervision was being so closely exercised over their children that knowledge on these forbidden subjects never could reach their daughters. But one day one of the little girls showed her mother a small note book filled with unprintable details on sexual subjects, and it was discovered that the girls had formed a secret society, which had been in existence two years, for the purpose of passing on information acquired by them from all possible sources on the very topic from which they were supposed to have been successfully shielded. And they had been able to tap plenty of sources of knowledge also.

Parents Can Decide the Source of Knowledge.—So it is not at all a matter of choice with parents as to whether they will tell their children

the story of life or let them remain innocent of it. Boys are going to find out about their sex life. The knowledge cannot be kept from them through any protective art that has yet been devised. It is simply inevitable, inescapable. *The only possible choice the parent has in the matter is to determine the source from which the boy shall derive his information.* Shall it be from those who will tell him the truth in a noble and clean way; or shall he pick up his knowledge in garbled form accompanied by all kinds of filthy ideas? There is only one answer possible with such alternatives in view.

Children Have the Right to Know.—To the certainty that the boy will get his information in some way, parents ought to add this other fact: *Every boy has the right to know the story of life and this knowledge is as wholesome and useful as any scientific information that can possibly be imparted to him.*

Before a father or mother attempts to give instruction of any sort to a child, it will help immensely if it may be clear that this is a subject which is natural and right, which belongs among those concerning which no apologies need to be made. If the father and his boy can only understand from the outset that to talk about the origin of life and the functions of sex is just as neces-

sary and natural and clean as talking about the stars or gravity or politics, they have laid the foundation for helpful relations which will bring joy and strength to them both. It is because of the practical results of this fundamental view of the matter that we made so emphatic the right of the boy to know the secrets that are so often vulgarly shared in the "gang."

Who Shall Tell a Child?—Granted now that the boy has the right to know and that he is sure to find out in some way, the inevitable question is thrust forward, From whom should he learn the story of life?

The importance of this question appears when we inquire where boys who are left to their own devices get their information regarding sex. It is always from other children, or from foul-minded older boys and men, and always in an evil way, "in the lurking places of the villages." The little gang gets together in their hiding place or shanty or around their "secret hoard." Or two or three boys get away together into the woods or sleep together. Or a "hired man" or a hostler fills up the lad's mind with the vulgar description of reproduction and sex life. Countless boys will confirm these and similar sources as those from which they derived their first knowledge of their sexual organs and powers.

And all this time the one person who, under normal conditions knows the problems of a boy's life best, loves the boy most, and would be best able to help him, the boy's own father, is either oblivious to the situation or silent through fear or false modesty or ignorance as to how to go at the matter. This is nothing less than a tragic loss to both the boy and the man. Each misses an opportunity and a privilege which neither can afford to let slip. A man never can appreciate his boy more truly and deeply than when he breaks over his reserve and tells the little fellow what his male life means and what his mother has done for them both in bringing her son into the world. And a boy who has shared the profoundest knowledge of existence with a clean heart with his "dad" will be a better youth and a nobler father in his turn. Instead of being an embarrassment or a trial, this experience of unfolding the meaning of life on the part of the father becomes a veritable sacrament of manly sympathy and understanding between the two who share it with pure minds.

Who Shall Break the Ice?—The question, Who shall seek the interview? is important. It is quite unlikely that the initial approach will be made on the part of the boy. The first information that he picks up is generally so shrouded in

mystery and often in shame that he is naturally timid about bringing the subject to his father or mother. Quite often it is the member of the gang who first "put him wise" with whom he talks the matter over.

So, in a majority of cases the father has the problem on his hands of making the approach, breaking the ice, and leading the boy from timidity to clear thinking and happy confidence in the matter of his own sex life and relations.

A man ought to recognize the fact that the initial responsibility rests with him and therefore study the best way in which to discharge it. And it is a real help for the father to know that, in spite of the shyness and reticence which the boy displays, he truly would like to know all about himself. If he is told in a frank and manly way, he will welcome the statement from the lips of his father. This gives a certain measure of encouragement to a man who may feel hesitant about beginning what in the nature of the case is a delicate task. To be sure that the boy would honestly be glad to hear the story will help one to begin to tell it.

The situation has been put clearly by a recent writer, who says:

"When a boy has reached a school age and associates with older boys, things begin to as-

sume more natural proportions and the world takes on a more real aspect. Then it is the boy wants more material explanations, demands practical truths. A man can ill afford to allow vulgar representations of these most sacred truths to be given to his boy by his companions, but he may rest assured they will be, and the boy will listen unless this has been forestalled by knowledge given by a wise parent. Fortunate is the boy whose father is a companion to him. The man who can break away from his business cares, take long walks with him, talking about the wonders and mysteries of nature, gradually leading up to nature's method of reproducing her kind, and teaching him the sacredness of the human body, will be fully repaid for the effort."*

How Early Shall the Story be Told?—Perhaps the next question that arises is, How early should the questions be answered and the story told? In general it is safe to reply, Earlier than most parents expect. When Bisseker says that after fourteen a boy should understand the story of life and the realities of sex, he does not reckon sufficiently with the fact that the majority of boys by the time they reach the age of eight have picked up a fairly complete body of sex knowledge from their companions. Therefore the

* "Truths" by E. B. Lowry. Chicago: Forbes and Co. 1912.

beginning of the process of informing a boy's mind should date from an early age. By the time a boy is six years old he has asked the questions, "Where did the chicken come from?" and "What does it mean to be born?" And when he asks these questions he ought to receive some kind of an answer, sufficient to satisfy him for the time being, and an answer that looks fearlessly to more statements that are to follow it in due order.

Therefore it is apparent that there are varying degrees in which the story ought to be told. A boy may be informed that the stork did not bring the baby but that it came from the mother's body without going on at that time to reveal the details of the process by which a human *ovum* becomes fertile. All this may be reserved for the time when the main facts of biology have become known under their popular names rather than by their technical descriptions.

We believe, however, that the whole story may be told with safety to a boy of eight, and that there is no safety for him unless as early as that time he knows why he is a boy and what part he has to perform in life because of that fact. And if a father will tell his boy the story it will be an experience mutually enriching and a happy memory in the years that follow it.

How Shall the Ice be Broken?—Of course it will be necessary to "break the ice." To get started under favorable conditions is the first great step in the telling of the story of life. A father discovered quite accidentally, for example, that his boy's mind was being filled with vulgar ideas about his sex life, What was to be done? The first impulse was to censure the lad. But clearly, that was not the wise way to get at the problem. The boy was not vicious; he was simply the victim of the conditions in the place where the gang had their hang-out. Then, too, the boy's fine sense of justice must not be outraged from the beginning. So the father waited and worked for the time when he could be with his boy alone under most friendly and favorable conditions. Then he began in a kind way to connect up with what he knew the boys had been talking about when they were where they thought that no one could hear them. He showed the boy that he wanted only to tell him truly about the things that has been put falsely into his mind by his chums. He did not blame them or his boy; but he appealed to the lad's desire to know everything in the right way rather than in the wrong way. So the talk was a success.

Starting on Common Ground.—The best way to "break the ice" is, of course, to let the

conversation spring out of some common experience that the father and the boy have both had. And it is more than likely that, if the father will remember his own childhood, he will find himself quickly on common ground with the boy who is repeating his own hard experiences. Or some fact connected with reproduction in nature gives an excellent way of starting off. Or in many instances some question asked by the boy may be directed into the subject that needs to be talked over. There are numberless ways in which to get started if the man is only alert and the boy is honest and responsive, as is almost always the case.

Three Principles.—In concluding the consideration of the phase of the subject discussed in this chapter, we lay emphasis upon three principles which may be used to guide one who is seeking to tell the story of life to a boy.

The first is *delicacy*. We are dealing with a subject about which refined persons do not talk freely. This is not because the subject has anything about it that is disgraceful. Let this point always be kept in mind. We do not talk about these matters because they are shameful; but because they belong in the area of life that is reserved from common thought and talk. Just as certain parts of the body are kept covered, not

because they are a cause of shame, but because the delicate sense of what is fitting makes it habitual, so these matters are held in fine reserve because it fits their character. So we must be sure that not the least color of coarseness comes into the conversation if we are talking with a boy on matters of sex. The moment that any least vulgarity steals in, the beauty of the relation is lost.

Next, the story must be told *thoughtfully.* It is an exacting task and the greatest amount of careful thought must be given to the method, the language, the very figures that are used in setting the truth before a boy. Each man must tell it in his own way. We shall make some suggestions in the following pages; but they are only hints. No step ought to be taken in telling the story without most careful study as to the impression that will be made, the way in which it will lead to the right result, and the real worth of it in the process of revelation of the truth.

Finally, the story must be told *frankly.* As naturally and honestly as we would talk about the circulation of the blood, the care of the body, or even a fishing trip, we must talk about the origin of human life and the sexual functions that the boy must understand how to control. For the anatomy and physiology of these bodily or-

gans and the reproduction of life are as much and as noble a part of ourselves, as we have said already, and are to be mentioned as frankly as are any other organs and functions. Only it must be done with the sensitive thoughtfulness of instinctive reserve. These never may become the subjects of common conversation; they are kept for the sacred hour when the father and his boy think together of one of the greatest subjects that ever can draw them close to one another.

Boy Insurance.

CHAPTER IV

"Where Do Babies Come From?

The Circumstances of This Talk.—Here we are making bold to report the actual effort that was made by a father to talk with his boy, aged eight, who had put the above question squarely to him in a friendly mood. The man had thought over the matter at length and was sure in his own mind that the way to make the subject clear and clean was to present it in the terms of the simple knowledge of life that the boy possessed. If the talk was to be of any practical use it must connect with what the boy already knew. The man was not a scientist. He never had made any extensive study of biology. He had only tried to think his way along the process of reproduction as it may be read about in popular books on biology. He was not skilled in the use of his pencil and the one or two simple diagrams that he used were drawn on the back of an envelope.

The report of what he said was written down soon afterward. The following words are close to the original language of the simple talk. The

man had gone over the steps of the story so carefully in his own mind that there could be little possibility of confusion. The talk was practically as follows:

A Fair Question.—Papa, where do babies come from?

Well, laddie, you have asked me one of the most interesting questions in the world, and I am glad that you brought it to me. You have the right to know, too, and I will tell you now that I have hoped for a long time that some day we might sit down together and talk it over like good chums. For I wanted to know about this same subject when I was your age and I did not ask the right one to tell me, so that I got a lot of wrong ideas in my mind. But you and I are not going to make that mistake and we will try to understand all about it together.

All living things have babies, that is, they bring other forms of life like themselves into being. When you go on farther in school you will learn about this most interesting process upon which all life depends; for if it were not for this power to replace those who die, all life would perish in time.

The Simplest Example.—Now let me show you the simplest way in which babies come into the world. It would be impossible to see what

goes on in the body of this living thing if it were not for the microscope. But with the aid of this, we can see how a very small animal known as the *amoeba* divides itself into two parts and so it may be said that the baby amoeba comes from the body of the parent by division. I can show you how this is done by drawing a sketch with my pencil.

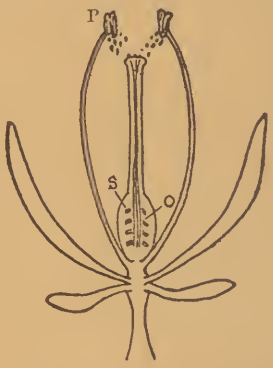
1 2 3 4

I know you saw it all quicker than I was able to draw it; but the four steps in bringing an *amoeba* baby into existence are most interesting. The parent began to divide its own body until at last it had split up into two parts and each of these had become a distinct living being.

The Next Step.—But this is only a very simple kind of living thing. When we come to the forms that are higher we find quite a different way of bringing new beings into life. Perhaps I can show this best by taking a flower and studying its parts. We can draw a little diagram of this with a pencil and it will help to make the matter clear.

I cannot finish this little diagram; but you will see the wonderful parts of the flower that

are necessary in order that there may be seeds from which should come baby plants. The *amœba* divided its own body to make new living bodies. The flower has done something almost the same. Only it has set apart two of its different sections in order that one may grow seeds and the other may grow pollen; and unless these two come together in some way there can be no



new plants growing later from the seeds. Notice how the unripened seeds are all packed into a chamber, which is marked O and called the ovary, because the Latin word *ovum* means an egg or a seed. Right above this ovary reaches up a stalk that has a moist end to which anything could easily stick. The other part of the flower has little pouches on the end in which there is a fine dust called *pollen*. I have marked that P.

And when the wind shakes the flower or a bee comes buzzing along and disturbs it hunting for sweet juice, the dust from the pouches falls on the moist end of the stalk and something wonderful happens. It begins to work down through the stalk until it finds the eggs or seeds packed away in the ovary. When these come together, we say that the seed has been made fertile, that is, under right conditions it will spring into life and a new plant will grow from it. No one can tell just what has happened or why it is that the dust from the pouch and the egg in the ovary must come together before the seed ever can grow into a new plant; but it is so. And the important part of the flower is not the beautiful petals, but the little sacks for the dust and the little case for the seeds. All the rest of the flower is simply to help these two parts do their work in making fertile seeds.

Going on to the Fishes.—Now we are able to take another step from the flowers to the fishes. You have seen pictures of the places where the sun-fish clean off the pebbles and get a place ready for their nests. We watched them last summer and saw how they guarded these places from enemies. Now when the fish are ready to set up housekeeping above the clean pebbles, the mother fish forces the eggs out of her

body. For just as the flower has a place called the ovary where the seeds are packed away, so the mother fish has a place in her body where the eggs are grown until they are ready to be laid. And just as the flower had a pouch in which the dust-like pollen grew, so the father fish has a place in his body where something like it is stored up. And as the seed could never grow unless the dust should come upon it, so the egg of the fish that has grown in the mother's body never could become fertile and hatch unless the fluid from the body of the father fish should reach it.

Now this power to grow the eggs, or *ova* as they are called, and the dust or fluid, or *sperms* as they are called, makes the difference between fathers and mothers. Another name for this difference is *sex*. And the one truth that we must keep in mind is that eggs can never become fertile unless the sperms reach them.

Making Eggs Fertile.—Well, as the mother fish forces the eggs from her body the father fish deposits in the water near and above them a whitish fluid called *milt*. Just as soon as any of this comes in contact with the eggs, the same thing happens that took place in the flower when the pollen touched the seeds; they become fertile and under the proper conditions little fish hatch from the fertile eggs. But, you see, instead of

having the egg place and the pollen place close beside each other in one living thing, as they were in the flower, they are now separated, and each has its own place, one in the body of the female or mother fish, the other in the body of the male or father fish.

Still Another Step in the Story.—Now try to keep what I have just told you clearly in your mind as we go on to the next step in the story. You remember the robin's nest that you and sister watched last summer. The birds were so busy and clever as they built it. We spoke of the way they were building their house in the maple tree. Then one day we saw as we looked down from the attic window there was a blue egg in the nest. Soon there were more. Then for a long time, it seemed to us as we watched, one of the birds stayed on the nest all the time. And at last we saw four homely, blind, hungry birds in the nest. After that the robins were hard at work all day finding all kinds of food and carrying it to the little birds that seemed never to have enough to eat and grew so fast that they crowded the nest soon.

As we talked about our robin family I told you that the little birds were hatched from the four blue eggs and that the mother bird had laid them from her own body in the nest. We did not

talk much about this; but now that we are trying to understand how all living things come into being, we ought to understand just what this means. I have shown you how there is a place in the flower called the ovary where the seeds are, and how the seeds waited until the dust came to make them fertile, that is, to make it possible for them to grow under the right conditions into new flowers. Then we saw how there is a place in the body of the fish where the eggs grow, and how they also must have the milt touch them, in order that they might hatch into little fishes. So in the body of the mother bird, there is a place where the eggs grow. And in the body of the father bird there is a place like the pouch in the flower and the fish, where the little sperms grow which are able to make the egg have the wonderful power to hatch. So all the animals, including human beings, who have the egg place in their bodies are called females, or girls, or mothers, as I have just told you. And all that have the fluid place where the sperms grow are called males or boys or fathers.

But the most wonderful fact of all is the way in which the egg was made fertile, so that it could hatch into the baby bird. In the case of the flower, the seed was made fertile when the dust reached it. In the case of the fish, the egg was

made fertile when the white fluid came upon it as it had been laid from the mother's body. And the same is true about the egg of the robin; only, instead of putting the sperms on the eggs just as it left the mother's body, as the fish did, the father robin placed the sperms in the mother's body before the egg shell was closed. If this had not been done the egg never would have hatched into a robin.

Where the Calf Came From.—And now I think we can go on still farther with the story. When we were at Uncle's farm last summer, you remember he told you early one morning that there was a new little calf out at the barn and that you might name it if you wanted to. You children went out as soon as you could and found the mother cow and the calf with the wobbly legs. You asked all sorts of questions and learned that the calf had been born in the night. And when you asked George where the calf really came from, he only laughed and said, "Blew in through the window, kiddie." That did not satisfy you, I know; for your question was a fair one and you have the right to get an answer. So I am telling you where the calf really did come from. It came from the body of the mother, and the cow "laid" it, like the mother fish or the mother bird, only it was "hatched" in her body before it came

out. For the cow is like the flower and the fish and the bird in this, that she has an egg place in her body where the little unformed eggs are kept. And if one of these eggs is made fertile it will begin to grow until, in the course of time, it becomes so strong that it does not need to be taken care of inside the mother's body and can come out to live for itself. This is what it means for the calf to be born. And just as there is in the body of the male robin a place in which the sperms grow that can make the egg fertile, so there is a place in the body of the bull where the sperms are made. And if these are placed near the egg in the mother's body it starts to become a calf.

The Last Step.—And now I come to the part of this story that is the hardest to make plain; but it is really the most important and I am most anxious to have you understand it. It is because you are my boy and I love you so much that I am trying to help you understand something that you have a right to know and about which other boys may tell you all kinds of wrong stories. Only what I am going to tell you now is something that you will keep as a kind of friendship secret between you and me, that is, I want you to promise that you will not talk about this with other boys or with sister. This is not because it is in any way a subject about which to be ashamed.

Nor is it wrong at all. But it is one of the matters that we do not talk about except with some few persons who love us and whom we trust. You will not think or talk about it very much anyway; but when you do speak of it, come to me with your questions and I will answer all of them.

You remember when you children went to grandma's last year, you were so surprised that you found a baby sister here when you came back. You wondered if the doctor brought her; you guessed that the angels came carrying her to us from heaven; and we both told you truly then that God had sent her to us all.

And God did send her; but she came in the way that living things come into the world. She came out from mama's own body, in which there is a place where little eggs are kept, as they are in all mothers. If one of these is made fertile it will begin to grow and in time the little baby is ready to come out where it can be taken care of by the family. It is weaker than the calf and needs more care than almost any other baby animal.

Where the Baby Came From.—Now I will tell you the most wonderful and beautiful part of the story. The little egg in the mother's body becomes fertile when sperms from the body of the father come into contact with it. There is a

place in my body where these sperms grow and this is why I was able to be your father. You grew from a tiny egg in mama's body which had been made fertile by sperms from mine. This is the reason why mama is the dearest of all women to you and why I want you to love and trust me better than any other man you ever will know. We made it possible for you to live. We have taken care of you all these years and you will always be our own son.

The Heart of the Story.—But now if I were to leave the story just here and let you wonder and guess how the egg became fertile, I think it would not be fair to you. So I am going on a little farther. The reason why sister is a girl and you are a boy is not because she wears skirts and you wear trousers; or because she wears her hair in a braid and yours is cut short. But it is because in her body there is a place where the little eggs will grow and in yours is a place where the sperms are made. You must not try to find out just yet any more about that place in the body of a girl; but if you want later to know more about this, come to me with the questions and do not ask other boys.

Our Secret.—But there are a few things that I want to tell you about your own body. If you hear boys talking about this subject, go away

or do not listen; but come to me instead. Inside your body and so out of sight are glands that make the sperms. And outside are the parts where your legs separate from your body. These are what make you a boy and always will keep you a man. And these are the parts of your body that you must treat in the noblest way. Sometime there may come strong feelings there, and you will want to put your hands on these parts of your body. Every boy has these temptations. Do not be ashamed of it. The only badness or shame connected with this is to think about the matter much or to yield to the temptation to rub or play with yourself. If other boys try to get you to talk about this subject or to do any of these things, never join them. All you need to say is that you understand all about it, and refuse to be with them if they keep on. You must fight like a good soldier to keep your body healthy and clean and your mind full of good thoughts.

Once more, be sure that you honor and respect all girls and never think of them except as nobly as you would of mama and sister. This is the only way you can regard them if you get the idea of the way in which they may sometime be the mothers of little children, and sometime one of them may live with you and give you the right to be as happy and proud with your own boys and girls as we are with you children.

This is only the beginning of the story of where babies come from. What I want you to be sure of is that it is a good and beautiful story and that you can always trust me to tell you more about it as you need to know. I love you and you must never have any feeling of shame in coming to me about this side of your life. Talk with me and not with your chums. And so let us call this the one subject that you and I will always share as our own. There is nothing that ever need make us fear one another.

CHAPTER V

Calling Things by Their Right Names

In thinking and speaking about the matter of sex it is impossible not to be struck by the fact that we have no current vocabulary that is scientific. A careful study of the talk of boys from grammar school age up shows that whenever they speak of subjects connected with sex, they use words which are generally coined for the purpose or are perverted terms from common life. For example, the word "heart" is common in medical science and in common conversation and mean practically the same thing. But the various words that are used for the parts of the male organs of sex have no such stability. The scientific term *penis,* which ought to be familiar to any well informed boy, is, so far as we have been able to learn, quite unknown until long after the many vulgar terms for the same object have been made part of a boy's vocabulary.

Why the Right Names Are Not Used.—

There are many reasons to account for this. The sense of mystery and the thought of sex as something of which to be ashamed have resulted in the creation of a vocabulary for the subject which either perverts common words to a bad use or creates a peculiar vocabulary, that is often different according to locality.

Of course there is the childish tendency to learn and use the "bad word." Perhaps it is the sense of mystery in the fact of sex; perhaps it is the desire to possess something which may be gloated over as a secret; but in any case, the use of the vocabulary of sex and sex relations comes early into the experience of children.

A Sensible Proposition.—So here is one of the first problems connected with the training of children at home. It is better to use the terms which scientific usage has agreed upon clearly than it is to get along with the popular substitutes or the coarse inventions. There is no use beating around the bush in talking with children about their own bodies. It may seem easier to speak of a child's navel or umbilicus as its "belly-button" or "dimple"; but it is nothing but folly in the end. As a matter of fact, it generally gets the child and his teachers and parents into trouble. The scientific words have a definite meaning; these may be found in the dictionary. Hence this

The Hand that Rocks the Cradle is the Hand that Rules the World.

is the vocabulary and the only one which it is safe to use.

Perhaps there is no point at which a boy has a harder time to get the right terms in his mind than in connection with the female organs of sex. Parents may say, "But a boy should think or know nothing about these subjects." If anyone makes that proposition, it is safe in the majority of cases to ask the simple question, "Did you never as a boy see or hear or know anything about the reproductive organs of the female? Did the Bible never give you the word *womb* for your vocabulary as you heard it read?" As a matter of experience, every boy has to run into these terms and ideas; he cannot avoid them. He picks up the vulgar substitutes for them early and they are in his mind. So, whatever parents may be inclined to hold as theory, they have something to do practically to straighten out the vocabulary of their children.

A Concrete Example.—To make it concrete therefore, every boy has the right to know that the words *uterus* or *womb* refer to the inner organs of sex in the female and that the word *vulva* means the external organs. More than this is not necessary; but this much it is fair to the boy to let him know and his father ought to be the one to tell him. There is no more reluctance to be

shown in using these established and definite words of the English language than in the reference to the lungs or the heart.

And it is in this way that we are to overcome the use of the unprintable vocabulary which passes current around the livery stable and even among the boys themselves. The terms that are used we cannot even print here, for they would serve no purpose. But the facts that they represent are a part of life and either the perverted words or the right words must be employed. Parents are the ones to determine which it shall be.

Let us take up, then, certain problems that teachers and parents must meet in this line of instruction.

Vulgar Symbols.—First, comes the use of signs and vulgar terms which are often seen where ever young children have chalk and can mark when they are not being watched. Every adult who grew up under the conditions that obtained in the country school with its dry out-house, knows too well how often the various symbols of the sex organs and the vulgar vocabulary of sex relationships were to be met there. But the better conditions that prevail in the finely equipped buildings of the modern city have not overcome this disgusting habit of the small child with chalk and knife at hand.

We have been watching this particular matter for some weeks in a locality near the University of Chicago. On the morning after Hallowe'en, 1916, the work of the scribblers with chalk was especially in evidence. At times it was simply an obscene word; often it was one of the most common symbols of the female organs of sex; occasionally it was a sentence linking two names together. These inscriptions were on walls, on the walks in the University grounds in one case, and on surfaces of every kind where it was easy to write.

One of the worst features of this exhibition was the character of the hand-writing involved. It was apparent from a careful study of the script that nearly all of it had been done by children in the lower grades of the schools. It was in almost every instance childish writing. The meaning of this fact is self evident: those who think that children remain innocent in matters of sex until the "teens" need only to study the writing on walls at such times. The character of this makes it apparent that children are in possession of the vulgar vocabulary and symbols of sex at an early age.

Talk It Over With the Boy.—So every father ought to talk with his boy about the way in which he may keep from the use of this vocab-

ulary and sign-language of sex. While we are not so over-confident as to think that the mere possession of right information will keep a boy from the scrawling of vulgarity in public places, surely it is not too much to claim that the mastery of the right names and ideas in matters of sex will help to prevent him from doing it himself or of standing by while others deface walls and walks by coarse words and signs. Many a boy has been led into the use of vile language, and habits because he did not understand what it all meant. And so in this particular matter, the boy has the right to know what he is doing when he fills his mind with wrong words for good things.

In case a father is convinced that his boy has fallen into the habit of using "smutty" language and writing or printing sex words and symbols, what is to be done? It is a hard and humiliating experience, especially if a sensitive mother is compelled to share the knowledge. But it must be met in the best way by parents. There are certain suggestions that must be borne in mind.

In the first place, hard and humiliating as it is, do not accept this as the evidence that the boy is depraved. The matter must not be taken too lightly or too seriously. To pass it by entirely as one of the mild mistakes of childhood

that will be outgrown, is as serious a blunder as it is to think of it as a sign that the lad is completely disgraced and debauched. There are probably reasons for the act and one of the first steps to take is to learn if possible what influences set him into the path that he may have been following for some time.

The Sins of Ignorance.—It is quite likely that he does not really know what he is doing. That is, the bad practice may be essentially a sin of ignorance. In that case the solution of the problem is an easy one. The boy ought to be told what he is doing and there ought not to be any excuse on the ground of ignorance. This is no easy matter. To tell him the whole truth plainly and to clear his mind of any mistakes that he may be making through ignorance requires only the loving frankness that we have been urging on the part of the father.

It is quite possible that the trouble goes back to the associates of the boy. The gang may be under the control of a boy with a foul mind. To discover this may not be an easy matter; yet a wise man who will work carefully generally can get at the situation by careful inquiry. If he finds that the group to which the boy belongs has fallen into the habit of vulgarity, it will be necessary either to break up the association or to

change the temper of the gang. Boys are loyal to their groups and to forbid associations without giving sufficient reasons may be to turn into a secret association what is now open. By far the better solution, if it can be reached, is to capture the confidence of the gang leader and to clean up the whole trouble without trying to break the group.

The Influence of Older Comrades.—In some cases the trouble is with an older boy and sometimes the pernicious influence comes from an older girl. Something must be done if possible to break the relationship in a case like this, unless (which is generally most difficult) the older person may be cleaned up.

Above all, do not make haste in a case like this. Under the sting of regret and shame a man tends to rush in and give a boy a sharp talk and sometimes a whipping, rashly doing more harm than good in many cases. It is far better to make haste slowly and to study the situation with great care before deciding what should be done. Many a man has come home tired from his day's work, learned of some case of vulgar action by his boy, and pitched in without reflection or knowledge, thinking that he could clean the whole matter up by a brief infliction of physical punishment. Sometimes this is effective; but

more often it only embitters the boy and does not stop him from his practice.

What is needed is the careful consideration of the problem and the suiting of the discipline to the deed. It may be that physical punishment is a part of the treatment that ought to be given to the case; but if this is so, the whipping ought to come in some other way than in the heat of sudden anger. And in the majority of cases we are sure that it is the firm and quiet talk, perhaps given more than once, that will rectify the trouble.

The Subjects That We Seldom Talk About.—Out of this talk ought to come at least this clear understanding: THERE ARE SOME SUBJECTS ABOUT WHICH WE DO NOT TALK WITH OUR CHUMS. We are anxious to make this clear even at the cost of repetition. It is necessary to show a boy that silence regarding a subject does not mean that the subject is not good in itself, but, rather, that it is something that ought to be kept from common talk. One of the best ways in which to make this clear to a boy is to illustrate it from the life of the family. Every boy learns that there are matters connected with the daily life of the family that he is not to talk about among the neighbors. This is not because the subjects are not perfectly honorable; but they belong to

the family and the neighbors have no right to be curious about them. So this subject of the origin of life and of the sex of boys and girls is one that does not belong among those which may be talked about freely. Or, to take another line of illustration: every boy knows that there are some matters that he likes to keep as the common property of his group. Perhaps it is a pass-word; it may be the hiding place of something which is regarded as a treasure, not because it is worth so much, but because only the group knows where it is hidden. It is nothing wrong in itself. On the contrary, it is good and right; but the secret about it belongs to the little group of friends and they do not talk it over with others. It is their secret.

But They Are Good and Clean Nevertheless.—So we want to lift the whole subject of sex out of the realm of those things that are mysterious and perhaps wrong just because there is so much mystery connected with them, into the world of those matters that are all good and pure, but about which we do not talk much. If we talk about them at all, we always use the words that are accepted as correct and think with the ideas that are right, according to science.

In this way only shall we be able to couple a clean mind with the right use of the words that

must be employed if we are to call things by their right names. And to get this clearly into the mental and moral standards of a boy is worth the most careful and patient personal effort of which the wisest and most loving father is capable.

CHAPTER VI

The Change Into Manhood

"Be Prepared."—If there is a lonely time in the life of a boy when he needs sympathy and knowledge, there is also one way above all others to help him meet it: he must be prepared by information given in the right way and by the r i g h t persons to pass through the experience of the change into manhood.

It is not necessary that every detail of the great change should be given to him; but the main facts about it and the bearing of the whole on his problems ought to be known by him.

Let no father underestimate the importance of the right degree of preparation in the task that his boy has ahead of him. For the change is radical and it tests all the reserves in physical strength and mental control that the boy has. It

is not merely physical; it is emotional and social and moral also. It is a change in body; but it is also a transformation in soul.

Therefore the preparation for it must go to the root of the matter and be thorough enough so that it will afford help in meeting the whole problem. A man must remember the stormy years of his own transition into manhood and not forget what new worlds he entered into during these great years of youth.

What Is Youth?—There have been many divisions suggested for the proper classifications of the years between birth and the attainment of full manhood. The latter limit is now generally set at about twenty-five. Therefore what are the periods into which these twenty-five years may be divided?

Roughly speaking, and recognizing that the limits for girls and boys are not the same, we may divide first at the beginning of the "teens," that is at the end of the twelfth year, and, second, at the end of seventeen.

There are other divisions suggested by students of child life, and these must all be varied in individual cases. We cannot set any limits which can be observed with no variation. One boy may mature several years ahead of another who is backward in attaining the powers of man-

hood. However, we are safe in the majority of cases if we observe these divisions.

By youth we mean the years from about thirteen to nearly twenty-five. This is what is known to students as *adolescence,* which simply indicates the process and the period of growing up or becoming an adult.

Understanding the Change.—We have shown the importance of giving a boy early knowledge of the story of life, certainly as early as the age of eight and in many cases earlier. Now we pass to a second experience in the father's relations with his boy as he tells him how to be prepared to meet the experience of passing into manhood.

All that we have said in previous chapters about the spirit in which the confidence is to be exchanged needs to be emphasized again. There ought to be no embarrassment about it. It is as clean and manly to talk about the growth and the functions of the organs of sex as it is to discuss the physical methods by which the body is to be brought into trim to play a good game of golf or to swim a long stretch. There ought not to be any more reluctance to open the subject of the change into manhood and to talk it through, calling things by their right names, than there is in speaking of a camping trip or a ball game.

Therefore, we suggest the following as a manly and direct way of preparing a boy to meet the change into manhood. The lad we have in mind is ten years old and his father and he are together where they are sure to have about an hour without interruption.

"When Shall I Begin to Shave?"—You asked me this morning when you would begin to shave; and I have been thinking that we ought to talk it all over when we could get time. Suppose we try to understand it all, now that we are here together.

You will begin to shave when the hair on your face commences to grow, and would look unpleasant if it were not cut off with a razor. But that is only one of the changes that will be taking place at about the same time. Your whole body will be passing through a time of growth that you must know about. You will also need to know about the way in which your mind will also act. This is the great change into manhood.

You always have wanted to be a man, and the time will come now in a few years, almost too quickly. But you must not think that it will be upon you and complete itself all at once. It is a long process. You must be willing to wait and be patient. Ten years in all will probably pass by before you have grown from a boy into a man.

And one of the ways in which you can be sure to pass through this hard time in your life is by knowing what it means, understanding the changes that are coming and so meeting them wisely.

First, then, you must understand that during this time and by means of these changes nature is preparing you for the greatest and noblest purpose for which you could live, that is, to become the father of children who shall help make the world better. This may seem to you a somewhat indefinite claim upon your interest and action; but if you will think about it carefully, you will see that it is one of the most important principles that could guide you in your life. If the little animal called the *amoeba* divides itself in order that there may be two living beings, how much more important is it that you should be able to give a part of yourself that a child may live.

The Growth of Hair.—One of the changes which will come to you will be the beginning of the growth of hair on your face and around the organs which make you a boy. It may be that you will be obliged to endure a little teasing on the subject; but you must not be troubled at that. I shall be quite proud of the fact that you are growing toward manhood. This is one of

the signs that your body is getting ready to perform its great part in keeping up the succession of living human beings. So when the time comes that the downy hairs begin to show on your face, shave them off and keep your face clean. Do not interfere with their growth on any other parts of your body.

Change of Voice.—Then your voice will change. If you sang in a boy choir, you will be surprised at the way your notes will crack sometimes. You will be obliged to stop singing for a time until your vocal organs have become adjusted to the changes through which your whole body is passing. So be careful during this time not to strain your voice or to sing much; it will all right itself if you are patient.

If the boys try to bother you about the way in which your voice goes off in a squeak sometimes, do not pay any attention to it. It will be some time before you get the tone that is going to last you as a man as long as you live. It takes some time for the vocal organs to grow accustomed to the change.

The Awkward Age.—Soon after you have reached the beginning of the change into manhood, you will pass through a time when you will probably feel as if you were all feet and hands and you will wonder if you are going to be any-

thing else than a big awkward fellow that seems never to know just what to do with himself. The meaning of all this is that your bones are growing rapidly and the muscles are not able to keep up with them. So you do not know just what to do with yourself, especially if you have to be in society and meet people where you must observe the rules of etiquette.

You will also probably be more bashful than ever at about this time. So the awkwardness and the timidity will come at the same time and one will make the other worse. It is not an easy matter to meet strangers anyway; and it is especially difficult when one feels all the time that he does not know where to put his hands and feet or how to move around among people gracefully, without breaking things or stepping on anyone.

And when members of the family or your chums poke fun at you on account of your awkwardness, it is all the harder to stand just at this time when you naturally feel sensitive, although you do not know why. You will need to fight hard to keep from yielding to discouragement at this time. Do not let the teasing of your friends worry you or make you more bashful and sensitive. The whole difficulty will pass away in two or three years and your body will become per-

fectly adjusted to the changes that are taking place in it. You will have no difficulty in appearing gracefully at a party or controlling yourself in the presence of others as a cultivated gentleman. It may not look so at the moment; but every boy has passed through this in the same way in which you are meeting the change.

Becoming a Man.—But the most important part of this change from boyhood into manhood is the sudden growth of the organs that make you a boy. You have hardly been aware of these up to this time. But now you notice first that the downy hair has begun to grow larger and longer at the base of your abdomen. Then the organs themselves begin to take on size. The testes are larger and firmer. The penis grows within a few months to be twice or three times the natural size. These are the outside changes that indicate that you are coming to the time when you will be able to secrete from the glands the sperms which would make an egg fertile, or, in other words, that you are gaining the power to become the father of a child.

It is the changes inside the body, however, that are far more important than those outside. These cannot be seen and therefore they do not appear to be so important as they really are. We shall reserve the discussion of this part of

the change into manhood for the next two chapters, in which we shall talk about the structure of the male organs of sex and the peculiar problems which arise in boyhood as a result of the change into manhood. Only let it be kept clearly in mind that the unseen growth during these few years is more important than any of the outward changes which may be seen.

The New Mental and Moral World.— The changes that take place in the body when a boy passes into manhood are not so important as those that transpire in his mind and in his moral and spiritual nature. This is the time when a boy suddenly finds out that the whole great world of which he is a part exists not only to help him but also that he may help it. This is sometimes called the dawn of the "social consciousness." By this is meant the discovery of the way in which each one of us is related to the wonderful world around us. We all start to live as babies; and it is no wonder that the baby thinks that he is the center of the family and that the whole house is built and kept up for him. It takes a long time for the baby to learn that he is a part of the family and that he has duties to others as well as rights in the household. When we go to school we step out into a still broader sphere of life; and it takes time to understand there that

we must perform our part for the common life of the school as well as have the school give us its best service in training us to live well. It is when a boy comes to the physical change into manhood, however, that suddenly his mind and spirit are also enlarged. He begins to catch the thought of the great world in which he is to do his part as a worker and builder. He sees that there are obligations which he must meet and that he is to be a moral partner in making this a good world.

The Soul's Vision.—But the greatest of all the changes that any boy passes through in becoming a man is one that it is most difficult to describe or to classify. You remember the lines of Longfellow:

"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

Every man who can remember his boyhood understands what these words mean although he may not be able to define exactly how they applied to any one moment or experience of the great change into manhood.

One way of describing this growth of the soul is to say that during these years of physical

change a boy also discovers the reality of eternity and God. This is the time when a boy will perhaps most naturally enter into the relations of religion. He will be "confirmed," or take his first communion or join the church. It is natural that he should do this. God and the unseen world are more real during these wonderful years than at any other time in all our life, excepting, perhaps, during a severe sickness or in old age.

Rejoicing in the Change.—What I want you to understand, my boy, is that this is an experience in which you ought to rejoice as you look forward to it and pass through it. And do not think of it as chiefly a change in your body. It is this, of course, and as such it is wonderful. We shall try to understand it from this point of view. But it is something far more. Nature is not only getting you ready to be the father of your own little children in the course of time and under the right conditions; but God is preparing you to take your place and do your part in the great world of organized society. This is the greatest privilege that ever can come to you. For it you will need a strong body unbroken by destructive habits. You will need a clean, sound mind. You must have a manly soul. These all go together; one cannot be had without the other.

In fact, to change from boyhood into man-

hood means nothing less than the growth into a true child of God the Heavenly Father. You are to take your place in the world to do his will and to enter into his purpose for all his children.

CHAPTER VII

The Male Organs of Sex

The Right to Know.—We come in this chapter to one of the items in the story of life which necessarily must be approached and treated in the most delicate yet fair and earnest way by a boy's father. For the boy has the right, as every person has the right, to demand that his own body shall be respected and treated privately. Yet boys are quite unlike girls in the general freedom of physical exposure. The requirements of the swimming pools demand that no clothing shall be worn, and all healthy-minded boys are accustomed to see the naked bodies of their comrades, probably without giving any thought whatever to the organs of sex. Nevertheless, a boy's right to delicate and sympathetic treatment ought to be respected. He has the full right to know about himself and his father is the one to tell him.

Using a Diagram.—In talking with a boy about the form and function of the male organs of sex, it is necessary to have something to illustrate the subject. It would clearly be unwise to point to or touch the organs themselves. Such liberty no wise father would take. A picture is not well suited to explain the subject. The best way in which to make the matter clear is to get a diagram of the essential organs, and use it as the basis of what is said to the boy.

Supposing, now, that such a simple diagram is at hand, and that the time is right to talk with the boy, let us outline the progress of talk as follows:

The Organs Outside the Body.—We are going to talk today just as plainly as we have done before, about the parts of your body which make you a boy instead of a girl and the work that these do in building up your own manhood and in making it possible sometime for you to have your own children.

These organs are both outside and inside your body. Those that can be seen are in two parts, the right names of which are *penis* and *scrotum*. There are many other names by which they are

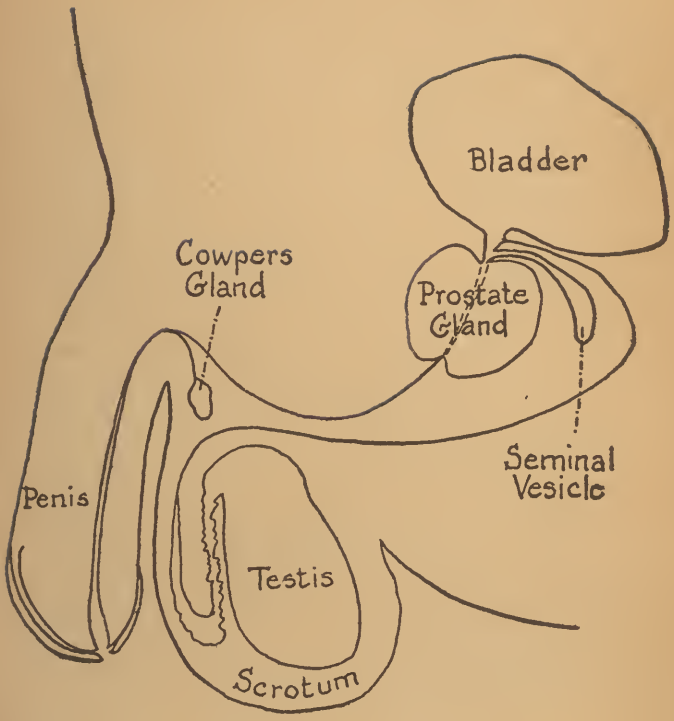


Diagram of Male Sexual Organs

Note on Diagram.—This rough diagram lays no claim to scientific accuracy or artistic finish. It is roughly drawn in a few minutes from a plate to be found in any standard book on anatomy. The writer's purpose is simply to have something before the boy's eye so that the various parts of the male sex apparatus may be pointed out.

called; but when you think of them, as may be necessary sometimes, and when you speak of them, as will be necessary very seldom, it is better to use the right names, as we have already agreed.

The penis is peculiar in this, it can change its size quickly and greatly; this is due to the material of which it is made. When it is enlarged it is said to be *erect.* The end of the penis is somewhat enlarged, has a red surface, is quite sensitive, and over it the skin is drawn in the case of children. Sometimes this skin sticks to the end and needs to be separated. If a boy cannot draw the skin back when he takes his bath so that he can wash away the cheesy matter which accumulates behind the enlarged head, he ought to have the doctor make the matter right. Many a boy would probably be kept from falling into bad habits if he might have this foreskin either cut off when a baby, that is be *circumcised,* or attended to properly by a doctor.

Through the penis runs the channel through which the urine must pass from the bladder and also the discharges from the other glands which carry the sperms that are so important in the story of life.

Boys sometimes think that the size of the penis is a sign of strength or manliness. This is not necessarily so. There is great difference in the

degree of development in different boys; and virile power does not depend upon the size of the organs of sex.

The Organs Inside the Body.—The *scrotum* is the sack of skin in which the *testes* or *testicles* are carried and protected. It is wrinkled and generally darker in color than the skin of the body.

Coming now to the organs that are inside the body, we notice on our diagram only those which are most important in our story.

There are two *testes,* each about an inch thick and a little wider and longer. You can feel these and see their general outline, but need not handle them in any way. We shall see what these glands do later. A cord passes from each of these up into the body. The *testes* are very sensitive to shock and are well protected by nature so that they will not be injured by a kick or a blow. Men remove them from male animals for various purposes, but chiefly in order that the creature may not grow up high-strung and spirited, but may make a more dull and patient beast for common use. We shall learn the reason for this later.

The Seminal Vesicles.—On the diagram you will see the outline of a small sack, of which there are two. These are called the *seminal vesicles.* It is too bad that the name must be such a

difficult one to remember and use; but there is no reason to speak of these organs often, because they are out of sight. Therefore there are no common names for them and we can use only the medical terms. If you forget the name, it is no great loss; all you need to do is to remember it for a short time, because we want to talk about the office that these two glands perform.

The Prostate Gland.—This surrounds the neck of the bladder and cannot, of course, be seen or felt. When men get past middle life this gland sometimes causes trouble and needs to be removed by a surgical operation. But with a boy, like all the other organs, it shows that it is healthy by the fact that we are not conscious of possessing such an organ at all.

What Do These Organs Do?—The most important facts for you to know about these organs is not their name and location but what they do in the daily life of a boy or man and how each has some part in the process of becoming a human father. The part that any organ performs in keeping up the life of the body is called its *function;* and therefore we will talk now about the functions of the different male organs of sex.

When they are excited, either by the influence of the mind itself or by any outside cause, the sexual organs of a boy get ready to do their part

in placing the sperms secreted by his body on the ovum in the body of a female. This takes place in the discharge of a somewhat thick fluid, containing great numbers of these living sperms. Each organ has its share in the act; and I want you to understand it in order that you may also know the real meaning of some of the experiences through which you must pass.

What Cowper's Glands Do.—Sometimes a boy wakes up to find that his sex organs have become excited and erect. This may take place when he is awake, by the rubbing of his clothing when he is rowing or in other ways that involve no fault whatever. He will perhaps find under such circumstances that a slight fluid has come out of his body, and may fear, unless he has been told the truth, that he is losing something necessary to his strength and manhood. This is not so. The cheap doctors often excite the fears of boys and young men by describing this falsely. Never be troubled about this or go to any other than a reliable doctor in any case. All that has taken place is that Cowper's glands have sent out a little slippery fluid to keep the sex organs from injury. This is their work.

How the Semen is Formed.—The *semen* is the fluid that contains the *sperms,* or *spermatozoa,* as they are more accurately named. These

are the living cells which have the power to make the *ovum* fertile. They are carried in a fluid which is formed by the material furnished by the three different glands whose names we have just learned.

First, the prostate gland furnishes a part of the material which is to give nourishment to the sperms so long as they live and are active. This food is composed of something like the white of egg and salts which are useful to make the sperms active.

Second, the seminal vesicles also furnish a part of the material which is necessary to keep the sperms alive and active. These vesicles secrete the product all the time, and therefore regularly become so full that they cannot hold their contents any longer. They then discharge. But this is not a loss of the precious sperms and fluids of the testes; it is not a serious matter and must not be taken as such.

Third, the testes make the most important contribution to this wonderful fluid. There are two kinds of secretion from these glands. The first is the living sperms and the second is something that is poured back into the blood and takes a most important part in the building up of the strength and vigor of the body. This quality of a boy or man is often called *virility* and it depends

upon the supply of the fluid secreted by the testes, absorbed into the blood, and so sent to build up every part of the body.

Now when the sexual organs are excited to a sufficient degree the glands just mentioned each make their own contribution and the semen is driven out of the body.

The Loss of Virility.—When the male animals are deprived of their *testes* the result is not merely that they never can furnish the sperms which would make the female ovum fertile; but their whole development is changed. They are no longer full of vigor and spirit; but they become sluggish, heavy and slow. They have lost the power to secrete and pour into the blood the fluid which gives the life and energy to the body which we call virility.

And whenever a boy gets into the habit of exciting his sexual organs in such a way that he loses the semen often, he misses the help of this fluid on which he depends to build up his vigor and strength.

We have talked over the whole subject now and you really know all that you need to know about your sexual organs themselves and what they do. And once more I ask you not to talk about these subjects with the boys except you may know sometime that you can help a fellow

understand the meaning of his own life and save him from habits that are unclean and unmanly. If that ever comes to pass and he is willing to do so, both of you come to me and I will go over the whole subject again and answer any questions you may have to ask me. Meantime, you know, this is the subject about which you and I are agreed that we understand it together and are not going to talk it over with anyone else.

CHAPTER VIII

The Sexual Problems of Boyhood

Recognizing the Problem.—One of the most important items in the relation of a father to his boy is that the man should realize how genuine a problem the matter of sex really is in the daily life of his developing boy. It is there, day and night, a mighty factor in the growth of the lad and occupying such a position in the list of forces making or unmaking the boy that it simply must be appreciated. Once in a while a boy is fortunate enough to pass through the stormy years of change into manhood without yielding to the forces either within or without which tend to make him indulge his passions in any wrong way. But so far as experience can report on the matter, there are very few who do actually escape some kind of damage during these years. The purpose of this chapter is to suggest ways in which a father can talk over with his

boy the peculiar problems and struggles connected with the control of his sex desires and powers during the time when he is passing into manhood.

Thinking About Yourself.—As we were talking about the change into manhood and the organs of sex, my boy, I was not able to say to you all that I wanted to tell you concerning the peculiar battles that you will have to fight and the problems that you will be compelled to solve as you grow up into manhood. So now I am going to talk with you again about these.

The first point that I want to make clear is that you try not to think too much about yourself and your development in your organs of sex. As you go swimming with the boys or are in the shower baths and the swimming pools, be careful not to spend time looking at other boys or thinking about yourself as to whether or not you have developed your organs of sex. Jewish babies are circumcised, that is, the foreskin is cut off, leaving the reddish end of the penis partly or wholly exposed; this is sometimes done in the case of boys who are not Jews, and in many cases it probably might have been done to advantage. Sometimes boys tease each other on this account; or because the sex organs of a boy are not as large as normal, he is subjected to contempt. No end

of suffering results to a sensitive boy on this account. So I want to urge you never to think about this in your own case or in the case of your friends. Be gentlemen with each other. Just as you would not mock any boy who had a deformity of any kind but help him rather to forget it; so you ought not to tease any boy because he may not be as perfect as another in the organs that mark him to be a male.

Emissions in the Night.—You will be surprised sometime probably to wake up and find that there has flowed from you while you were asleep or dreaming a discharge of fluid from the sexual organs. The first time this happens probably you will feel a sense of shame and you will be inclined to keep it as a secret. I hope that if the marks of it were found on the sheet in the morning, your mother did not misunderstand it and feel that perhaps there was something wrong with you. What I want you to understand is that this "dreaming off" or "seminal emission" as it is called, is not to cause you any anxiety or shame. It is not going to do you any harm, under ordinary conditions. You must understand it and know just what it all means.

Going back, now, to what we have talked over about the organs of sex, recall the fact that the *seminal vesicles* which are indicated in the dia-

gram secrete constantly a watery solution the purpose of which is to help the sperms to keep alive and strong until they find the *ovum* and make it fertile. Now these *vesicles* can only take care of a certain amount of the watery fluid; when they become distended too much nature takes care of the surplus by forcing it out. This is what passes off in a "seminal emission." That which is lost under these conditions is not the fluid that is secreted by the testes, which, you remember, is so important to the growth of the body and which cannot be drawn away, as it is in self-abuse, without a severe loss to the powers of manhood.

Now if you find that some of the fluid is passing away from you in an emission in the night, come and tell me about it, so that I may see how often it is happening and also whether or not it leaves you feeling weak as a result. If it does not cause any such feeling, and if the experience does not come more often than once in ten days, or even once a week, we shall not need to do anything about it or be troubled at all.

The Problem of Self-abuse.—Now we come to something that is really serious. There are many names for it. The most common are masturbation, or secret vice, or self-abuse. By this we mean the handling and rubbing of the penis

until there is a discharge of semen, with the consequent loss of fluids that are of vital importance in building the body.

There are few boys who pass into manhood without meeting the temptation to indulge in this act and yielding to it at least a few times; there are many who form the habit and are obliged to struggle with it, sometimes for years. There are others who suffer so seriously from the habit that they never recover from the damage that is done to them when they are young boys. The reason for this you ought to know, and it is now so well understood that it can be made plain in a few words.

What the Glands do for the Body.—In various parts of the body there are glands that secrete fluids which are absolutely necessary in order to keep the body in a healthy state. These secretions do not appear outside the body, like tears or saliva; but these "juices" are silently and steadily formed and poured into the blood or so introduced into the body that its healthy development is kept up. If the glands are removed or destroyed by disease there is a loss to the body that is always damaging and sometimes fatal.

There is a gland in the neck called the thyroid. Never mind if you do not get the name of it now. The important fact about it is that if this were

destroyed when a boy was a baby he never would grow up into a normal and intelligent man, but would be an idiot, although his death might not come about as a result of the loss of the gland.

Losing the Fluid from the Testes.—The glands that are a part of the organs of sex have a similar part to perform in the development of the body. They secrete fluids which are absorbed into the blood and there take a chief part in developing the body in its strength or in what we call its *virility*. You know the difference between boys who are manly and strong, tingling with life and action, and those who are weak and tired and lolling around. As this wonderful fluid is secreted by the testes it works its way into the blood vessels and is carried to all parts of the body, where it performs its part in building it or so furnishing it that we discover this peculiar strength, *virility*. And if the fluids are drawn off through the friction or rubbing of the organs, the whole body suffers the loss of the fluids that it must have in order to be made strong and able to endure strain. So here lies all the folly and sin of self-abuse; it is depriving the body of what it needs for its own strengthening. The boy who forms the habit of self-abuse is as unwise as a man would be if he were to break into his own house, rob it of its

most precious goods, and throw them into the fire at the end.

Getting Into the Habit.—There are at least three dangers that I want to tell you about in order that you may keep free from harm in the sexual abuse of your own body. And let me say here that I am confident that many boys get into this habit before they know that it is harmful. They do not understand and there was no friend to tell them. This is why we have talked it over so fully. I want you to know just what the danger is and so to keep clear of it.

One cause is the condition of your own body. While Jewish boys are circumcised, the majority of Gentile boys are not. Many boys have a rather long skin covering the head of the penis. Often this is tight and cannot be drawn back easily. It is almost certain that a cheesy substance will gather under this skin. One of the items in taking your bath is to pull back this foreskin and keep the organs clean. For this substance will sometimes cause an irritation which finally brings about an excited condition with the desire to handle the sexual organs.

High-Strung Temper.—Another reason that leads to the abuse of the sex organs and so a damage of the whole body is the nervous disposition of the boy himself. There are some boys who

are naturally calm and self-controlled. It is great good fortune to belong in this class. But there are others who are hot-blooded and fiery. They will have a harder fight to control themselves. They will be able probably to do some things in the world that their slower friends never will accomplish. But it is very likely that they may have some battles to fight in the control of their sexual desires that will test their resolution and endurance to the limit. So if you feel that you belong in the fiery class, be all the more on your guard.

Probably the instruction of other boys is a still more frequent cause of trouble in forming bad habits. We have talked about this so much that it is not necessary to discuss it here at greater length. Practice the golden rule in this matter. Keep clean yourself and help other boys do the same.

The Harm of the Habit.—It is not difficult to make a list of the bad effects of continuing the habit of self-abuse. I do not want to have you think that I am trying to frighten you. Nor need you expect to find any one or all of these evil effects following inevitably from indulgence of the habit. There are some boys who are so strong that they go on for some time, even two or three years, and do not show serious damage. There

are others who give evidence of their loss of virility immediately and finally break down in a pitiful way. But in general we are safe in saying that one or more of these results will follow from the practice of self-abuse:

Physical Damages.—There are at least three physical results that will show the damage of self-abuse. The first of these is a retarded development of the body. This may not be so much in the matter of height or weight, although it will probably appear here, as in the whole growth of the body itself.

Then the muscles will tend to be less strong than they would have been if the body had not lost so much of the fluids of the testes, which were needed in building their fiber. Weak muscles mean that the whole body is awkward and unable to respond with power to the commands of the will.

Another mark of the damage that is done by this secret habit is the weariness of the boy. He does not respond to his work in school or to his play with the snap that is the sign of virility. He is tired. Every school teacher knows how large a part this plays in the work of the boys. There are some boys who are "constitutionally tired" in almost every school. In many cases the personal habits of the boy account for this condition.

Damaged Nerves.—Another result of the abuse of the body is the weakening of the nerves so that they are not steady and responsive as they ought to be. The discharge of the semen in the final act of self-abuse is a severe strain for it brings with it the arousing of the whole body and ends in a considerable shock. When this is repeated too often the nerves are made unsteady.

And so there comes about a condition in which the mind is also involved. Boys who have fallen into this habit are not able to grip their subjects in school as they might otherwise. Many a teacher has been troubled as to the gradual failure of a boy, and has at last found that he needed to correct his personal habits as the first step to recovery. The memory is often involved also. Every power that demands the use of the nervous system is more or less damaged by the indulgence in secret impurity. Anyone who will think for a moment how necessary the nerves are to the highest physical life will see at once how deep is the injury that comes from self-abuse.

Moral Loss.—Going along with the mental and the physical damage is also the moral loss which comes from this habit. It may not be easily explained; but it is a matter of observation that the keenness of the moral sense is blunted by secret sexual abuse. It may be that the root of it

lies in the pleasure that a boy learns to take in what is debasing and unworthy of the finest manliness. It cannot fail to bring him into the place where he does not see clearly the true meaning of right and wrong. The best friends of boys know that cowardice, deception and general shiftiness almost always go along with sexual excess. And one of the powers that every man ought to desire to possess is the gift of seeing that which is right quickly and of doing it with all his strength. Surely there can be no passing pleasure worth while if it must be purchased at such a price. The boy who has blunted his moral sense and weakened his moral power has put a mortgage upon his own success that will take him a life time to clear off.

Strength of Will.—Another test of a boy is the power with which he can command his powers and control himself. To suffer the loss of will power is nothing less than a tragedy. But self-abuse strikes squarely at the will and weakens our power increasingly the more it is indulged in. It may be at the beginning a boy could control himself easily; but he cannot practice the wrong habit long without getting into such bondage to it that his will seems to be totally helpless in the presence of the temptation to indulge in his passionate feelings. The longer the practice is kept up the

more difficult is the task of breaking it. The reason for this is, of course, that the will is made so weak that it cannot command the body to do what is right. So when the real struggle comes in which the habit must be conquered, help of every possible kind must be given to the weakened will.

What, Then, Can be Done?—It might look as if there were no chance for the boy who has drifted into the habit of self-abuse to free himself from bondage to it and restore himself. The situation is not so hopeless that any boy should give up. We shall talk this over again, for there are many things to be done. Only be sure of this: No boy can get the better of this habit unless he makes up his mind that he simply will rid himself of it entirely and goes at the job with all the power left in his own will and with all the help that he can get from every possible source. He must determine that he will fight to the last ditch to get back his freedom and his self-respect. It can be done. It is worth doing at any cost. And we will try to talk at length about some of the ways by which the victory is to be won.

CHAPTER IX

Pictures, Suggestions, Thoughts, Talk, Friends

This is a curious hodge-podge of a title, but it brings together four of the most fertile sources of suggestion from which the majority of boys get their ideas concerning their sex life. These are so important that they ought to be taken up, singly or all together, in the effort made by a father or mother to inform and guide a boy in sex problems. The following may be suggested as a profitable line of conversation.

The Importance of Eye-Gate.—Every one knows how deep the impressions are that pictures of all kinds make. People who seldom read and who think very little are taught and guided by the pictures that they see. Nearly all the magazines are illustrated now; there is only a small sale for those which have no pictures. In teaching we see how important pictures are considered. Take the text-books on geography as an example. The finest views from all around the world are brought together in these volumes for home

and school use. Any statement in printed form that is beautifully and accurately illustrated by a picture gains in its clearness and is long remembered. I use these familiar examples that you may see from your daily life how important a part pictures play in conveying the truth. Eye-gate is one of the great openings to the soul.

And there are certain reasons why it is supremely influential in the whole matter of sex. First, because of the mystery connected with our sexual organs and relations. We never strip off our clothing except when we are alone or in the presence of friends whom we know well. Especially is this true in the case of girls and women. They keep their bodies modestly covered with clothing. But the human body, especially the form of girls and women, is beautiful. Artists like to mold it in clay, to draw and to paint it. In these forms it is right that pictures should be made of the body. We almost never get any unclean thoughts from the great pictures and statues. But the trouble with other kinds of pictures is that they stir up all kinds of imagination and desire.

The Unclean Picture.—So boys are sometimes strongly tempted to buy and to pass around among themselves pictures representing the body without proper clothing or even the relations of

sex. What I want you to understand is what you ought to do when you are asked to look at these or to help pass them around. You simply cannot afford to let the unclean picture get itself stamped upon your mind. It does not fade away. Long years after you saw it, and probably long after sentences that you may have heard on the subject are quite forgotten, you will remember the picture.

I have heard men say that they would give almost any sum of money that they could command if they might wipe off their memory some foul picture that they saw and brooded upon when they were boys. Sometimes when boys have a shanty or hang-out or secret haunt one of them will bring in a smutty picture or even a group of such will be collected. If you ever get into such a situation, as you value your own clean mind, pull out as soon as you can and keep away from contact with influences like this. I have known an older boy to get picture cards that were obscene and pass them around among younger boys. It is one of the meanest acts that can be done to damage others. If anyone tries to make you a victim of this kind of influence, you are justified in tattling or snitching on him. He is too mean to deserve any better treatment. So keep your

mind and memory free from unclean pictures of every kind.

What is a Suggestion.—More things are suggested to us than ever are told us. The hints we receive are among the strongest forces that act upon our character. Sometimes we are much more strongly influenced by what we are mysteriously pointed to than by what we are openly shown. And this is especially true in our sex life. A man who knows boys well told me recently that he is sure more harm may be done by half covering up the body than by leaving it bare, because the hint at what is half shown will lead a boy to search for the whole when he would take one look with a clean mind at what was fully exposed. However that may be, there is no doubt concerning the power of suggesting the facts about sex in many ways, and about this we want to talk now.

Hints at the Unclean.—In their talk boys are likely to make suggestions that will send the minds of the group off on all kinds of impure lines. One way in which this turns is concerning the body or the private life of girls. Remarks about the physical beauty and suggestions concerning the sexual charm of girls are all in the line of the suggestions against which any clean-hearted boy ought to guard himself. If this kind

of dark hints are being thrown out, change the subject if you can; but at least never join in with the others in following out the suggestion to its logical result.

The Power of Thoughts.—Once more, let us make clear the power that a boy's thoughts have in determining his conduct and character. From the beginning of these talks we have been urging the need of a healthy and clean mind if a boy is to grow up into a true man, self-mastered in all his powers.

And there is no one who can control his thoughts except the boy himself. These are in his own secret possession. We are a mystery to all others except ourselves and God. This makes our thoughts mighty in the shaping of our conduct. The way in which we think of sex makes us either clean or unclean in speech and deed and habit.

It is, of course, not an easy matter to control our thoughts, when they have grown accustomed to dwell upon certain subjects too much. If, whenever we get the suggestion of matters of sex, we let our minds run off on the subject, it will require the severest kind of control to check and change the habit. But it can be done and we must be as resolute in compelling our minds to

obey us as we are in making our hands do what we tell them.

Some Ways of Controlling Our Thoughts.—If you have fallen into the habit of letting your mind run into the details of sex life when the subject is suggested, and especially if you find that your mind is dwelling on the physical differences between yourself and girls, one of the best ways to control the situation is to compel yourself to drop the subject or to change it to something better and higher. You will think about girls, of course; but you can force yourself to dwell upon their minds and their personal influence, upon their fine traits of character and the good influence upon you, instead of letting your thoughts dwell at all upon their physical differences from yourself and your boy friends. It is necessary simply to change the subject upon which you lay emphasis.

In the same way, if your boy friends tend to think about the organs and functions of sex, you can turn to a good healthy problem of athletics and the meaning of a good game of golf and shift the whole line of thought.

What Boys Talk About.—In what has just been said we have naturally moved from thought unexpressed into thought which is in the form of talk between boys. You know how a bunch

of boys gets together and before anyone is aware of it they have gone from a smutty story into all kinds of talk about sex and such topics.

The story that is shady is often the beginning of the trouble, so let us discuss that for a moment. Everyone likes a good story. It is a real gift, too, to be a good story teller. But the tendency is to let the story run into some coarse suggestion or unclean reference. One of this kind calls out another a little worse, and the result is that the talk of a group has been turned into uncleanness as a result.

If the bunch starts telling coarse stories, you can do something to turn the subject. Your own good sense will tell you what you better do. But at least some of these efforts may be made: Simply say firmly and clearly, "O, let's cut that out and talk about something else." Perhaps that is not the best way to handle the case. It may be wiser to say nothing but merely to try to turn the talk into a better line. Sometimes the shady story may be told and nothing follow. If this is the case, be sure that you have done nothing by your attention or approval to encourage anyone to go on with another, and be glad that the subject is dropped.

Discussing Sex Subjects.—Talk in a group of boys sometimes runs into a discussion of the

facts and relations of sex. Girls are talked about as well as boys and the whole subject is given the wrong turn. Now we have agreed that there is nothing disgraceful in our sex life. It is perfectly possible to think of a group of boys talking about the origin of life and their own part in it and having the talk clean and good. It would not be so often, we are sure; for the tendency of all such talk is to turn into channels that are not clean and good.

Sometimes a group of boys will get a book on sex and read it secretly together. This suggests all kinds of subjects which are often talked over by the boys without enough information to enable them to help each other to real knowledge on the matter. The result is generally bad rather than good. The difficulty is that the minds of the boys are filled with wrong ideas and their feelings are inflamed by thinking under these conditions on a subject about which they ought to talk with their fathers and not with one another. If each one of the boys would talk with his own father or family doctor there would be no harm come from it and good would be done. It is the conditions under which the matter is talked over and not the subject itself that causes the mischief.

The Power of Personal Influence.—The

most important single influence that comes into the life of any boy as far as his sexual knowledge and habits are concerned is the personal example and talk of his chums. In the majority of cases, it is the one closest comrade and friend who exerts the influence. But in many cases it is an older boy, with whom the younger lad does not have much to do personally, but whose talk and example set his wrong.

So in the first place, let me beg of you to be sure that you do nothing to give a younger boy bad ideas about his body and that you do not give him any ideas that will make him coarse and unclean in his thoughts about girls. Many an older boy has done this for younger fellows, and has repented bitterly long afterward for the harm he did which he never can set right. For a boy to get the wrong start in his thought and practice about sex is a terrible injury, and you must be sure that, so far as you are concerned, you will not be responsible for it in any case.

Now if the conditions are reversed and an older boy tries to talk with you about sex, refuse to let him lead you on. I have known more than one case in which an older boy would expose his body and try to get younger boys to do it with him when they were alone and thought that they were safe from discovery. There is something

about the presence of others doing the same thing which makes a boy yield and do what he never would think of if only he and his best friend were together or if he were quite alone. It takes a lot of courage to go against the gang in a time like this. Instead of there being safety in numbers it is often true that there is danger in the crowd.

Quit If You Must.—If it comes to the last ditch, you ought to leave either a friend or a group that is talking smutty or practicing unclean habits. It may take a great amount of courage to do it; but it is the only safe thing in the end. For it is impossible to stay permanently with friends who are hurting your life, and that is exactly what this kind of talk does in the long run.

You see, I want you to come through your boyhood knowing about your body and yet not thinking of the sex side of it. I want you to be able to control yourself; and this you will not do if your mind is full of ideas which have been given you in secrecy by others who do not know what they are talking about.

So keep clear of the pictures, the suggestions, the thoughts, the talk and the friends which give you a desire to misuse your body. Act on what I have told you; live such a clean life that your

sister and mother can honor you and therefore other women will respect you; and dare if the time comes to fight for the purity of your soul as much as you would in the defense of your belongings, or the safety of your body.

CHAPTER X

Forming and Breaking Sexual Habits

"First an act, then a habit, then a character, and then a destiny." This is a familiar proverb, which you will doubtless hear sometime with a deep sense of its meaning if you have not learned it already. The truth behind the words is this: that we always tend to do a little more easily that which we have done before until soon it has become a habit. Of all the chains that ever can possibly bind anyone there are none that are so strong and so hard to break as the habits which we rivet upon us by doing repeatedly any set of acts. It has been said with a great deal of truth that we are nothing but bundles of habits.

Sex Habits.—Perhaps there is no part of our daily life where habit plays a larger part than in the relations of sex. One reason for this is that the habits of the sex life are generally so secret. Drinking intoxicating liquor, for example, is generally done with others. There are not many "secret drunkards." Gambling generally involves others and so is one of what we

call the social vices. But in carrying on the most of his sex acts a boy is alone. He has none of the help in breaking off and none of the safeguards to help keep him from forming the habit which is possible in the case of the other evil habits to which we just referred. When acts are done alone, and often in bed and in the dark, there is no restraint from shame in the face of others. So naturally the problem is harder to solve than is the case in drinking and gambling.

Getting Into Bad Habits.—We have talked over the matter of how pictures, suggestions, thoughts, talk, and friends may influence a boy in the forming of habits in his sex life, and have made an appeal for firmness in taking care of yourself in the presence of these influences.

Now we get into bad sex habits just as we acquire any others, namely, by doing single acts that are wrong. The boy who never takes a drink of intoxicating liquor never will acquire the habit or become a drunkard. Not every boy or young man who takes a drink becomes a victim of the habit, of course; but all drunkards have become such by starting to drink. If the first step never had been taken the road never would have been travelled at all. Not every boy who misuses his sexual organs once or even

several times will surely get into the habit of self-abuse and be obliged to fight back to clean living again; but he has taken the first step and is well started on the road. And that road is a hard one to travel, as many a boy would tell you if he let you see all that is in his mind and heart.

So there is just one simple rule with which to begin: Never do the bad act and you will be free from the bad habit. If anyone tells you that you must go through all the experiences of sex life in order to be a man, tell him that this is not true. The best and most useful men in the world are those who have kept free from the habits that destroy the power of the body and the soul.

But what we want to talk over now is the way in which we may get out of the clutch of a bad habit when once we are in it.

Keep Away From the Quack Doctors.— One of the results of self-abuse is to make a boy fearful and over-sensitive. He gets the idea that perhaps he is losing his powers and must have medical help. But he dreads to tell his father or the family doctor. In this condition he is an easy mark for the cheap doctors who advertise that they have special skill in curing men of the "loss of manhood" and similar troubles. These

men are less in evidence than they used to be, for the best papers will not take their advertisements any more. There are plenty of them, however, still carrying on their miserable swindle.

It is very likely that a boy who has been carrying on the practice of self-abuse for some time does need medical attention; but he ought to receive it at the hands of a reputable physician. So if you ever know of a boy who needs help in such circumstances, persuade him to talk with his father and with the family doctor. Tell him that he has no reason to feel ashamed to tell the truth. It is something to be proud of when a boy has found out his fault and is ready to try to overcome it.

First Step—Decide to Quit.—There is only one way in which a boy ever can break off the habit of self-abuse; he must determine to do it and he must be dead-in-earnest about it. The one supreme factor in the fight is the determined will. It is at this point, unfortunately, that the greatest difficulty may be met. For one of the most common results of the practice is to weaken the will and to make a boy irresolute and unreliable. He tends to make decisions and not to stick to them. He is inclined to grow more shifty in his will and weaker in his power to hold on. So it works out this vicious circle: the more

the habit is indulged the weaker the will grows; the weaker the will becomes the less power it has to control the habit. So a boy goes on robbing himself of the very weapons that he ought to have in his hands to conquer the practice. But there is always some power left; and the way to increase that is to use it to the limit, to decide the question fully, and then to stick to the decision until the battle is won, as it may be.

Physical Help.—If any boy means business in his effort to lead a clean life, he will want to begin with his own body. It is quite possible that there is some fault in his own sex organs, like a long foreskin. The doctor can tell and he ought to be seen. You ought to ask your father to tell you everything that you should do in keeping your body clean and healthy.

Another physical help is open-air exercise. Everyone knows that sitting quietly for a long time in cramped positions will tend to produce sexual cravings; while hard exercise in the open air is useful in working off physical energy and so bringing about healthy habits. Fresh air under all conditions helps in the problem. Look out for the opening of windows at night.

Also be sure of the general up-keep of your body. The morning sponge bath or shower will give you help in fighting the battle for a clean

life. The strongest boys I ever have known have been the fellows who kept themselves fit with plenty of water and exercise; they seemed to be able to keep themselves clean also in mind and soul.

Getting up in the Morning.—The result of a careful study of the conditions under which bad sexual habits are kept up shows that one of the times when the worst mischief is done is in the early morning, after first waking up and during the time of half sleep before one actually gets out of bed and begins to dress. If it is cold weather the bed is warm and many of the surroundings are so comfortable that they excite a boy before he knows what is taking place. Therefore one of the wisest doctors in the country advises boys to make it a rule to get out of bed when they first wake up and on no condition to allow themselves to lie under cover and go through a second dozing sleep. It is better to get into a bath room and take a cold sponge in order that the day may be started with no danger of making a sexual mistake at the outset.

Keeping Away From Yourself.—It may sound strange, but one of the most needful lessons that a boy can learn is how to keep away from himself. Of course in one sense he never can do this. We may choose the persons with whom

Nature Study at First Hand.

we will live to a considerable extent; but we simply must live with ourselves. But we can determine the kind of a person that we will live with when we do live with ourselves. And if we are decided that this is going to be a clean, fine, strong person, then we shall keep our hands off ourselves in order that we may not have to live with someone who has misused his own body. The beginning of many bad habits lies in the putting of a boy's hands on his own body and making free with it in such a way that he preverts its right use. So, although you are all alone and nobody can know what you are doing, fight the tendency to put your hands on yourself, as you will also be sure to keep them off anyone else. It is a great thing when you see clearly that your own body is sacred to yourself and that you must not let it be abused by you.

The Place of Clean Thoughts.—We may lay all the weight we like upon the physical conditions, but it is true, of course, that the mind has the great part to play in the control of our habits. So we must work on our minds more than on our bodies in trying to get rid of bad practices. The way we think will determine what we do. The best way in which to drive unclean thoughts out of our minds is to fill them

with good, clean ideas. This principle is so important that we want to make it plain just now.

One of the great sermons of modern times was preached by Rev. Thomas Chalmers of Scotland, on the subject, "The Expulsive Power of a New Affection." By this the preacher meant that the way to get a base idea out of the mind was to drive it out by putting a good one in its place. He got the idea when he was riding in the stage coach and saw the driver whip up the leading horse at a certain sharp curve in the road where steadiness was necessary. The driver said he did it in order "to give Jim something to think on till he got by a big white stone at which he always shied." This is one of the best principles which a boy can use as he tries to conquer his bad mental and physical habits. He must get new ideas into his mind and the old ones will be driven out.

A boy can control his morbid curiosity about sex subjects if he will think on other matters. He can drive out the memory of old base pictures and stories and suggestions if he will simply determine to set his mind on the subjects that are fine and clean. It may take a long fight and probably it will; but it can be done by keeping up the battle.

The Help of Friends.—Although the habit may be a secret one, it is quite likely that at some stage of its growth your closest friend may have known about it or even shared in it. It is equally true that in trying to overcome it, the part that a friend plays in the problem may be large.

Now if it happens, as it often does, that the bad practice is one in which a little gang shares, or in which two chums are partners, it may be that a boy never will get the better of the habit until he breaks with the old crowd. Generally I do not like to advise anyone to win his victory by leaving the battle ground. There is a proverb that one of my friends uses often which I like; he says, "Pick up your hat where you dropped it." But that does not mean that we are to stay in the place where we are in great danger of dropping it again. So in general I say, Quit the old bunch. Get into another kind of surroundings where you will get new help. It will be hard enough to win anyhow without inviting difficulty. And if you and your chum have gotten into evil ways together, unless you can talk it over with him and you can agree to help each other to clean up, it is better to leave him than to keep meeting the hardship of his influence as you are trying to form new habits.

Help Another Fellow.—There is no greater single means of help in the fight than to try definitely to help someone else in the same battle. It is wonderful how we get new strength when we bear a hand in putting our shoulder under someone else. It helps us see how the struggle itself is worth while. Sometimes we wonder if it is very important when we think only of ourselves. But when we look at someone else who is evidently injuring himself, we see the whole matter in a new light. And as we try to lend a hand with someone else we discover that the best way to help him is to have our own example right. We can best encourage someone else to win by winning ourselves. So we get a new spur to our own energies as we try to get the better of any old wrong habit that may have been afflicting us. Pitch in and give a lift to the other fellow, for your own sake as well as for his.

Trust Your Father.—In all the sources of aid that are open to a boy trying to break off bad sex habits, there is no stronger influence open to him than that of his own father, if only he will give this power a place in the fight. And yet it is one of the last helps that is used, in the majority of cases.

But do not feel ashamed to come to your father with your problem. Did you ever stop

to think that he has been through almost all the experiences through which you are passing and that it is quite likely that he had his own battle to fight when he was a boy and has not forgotten it either? If you get together on the matter, I am rather sure that you will find that he has some scars which show that he in his own time was a fighter in the same war that you are waging. So do not let this source of help go unused. It will be a pity for you and for him also if you do not share the battle.

The Moral and Religious Side.—There is a deep moral and religious side of this fight with evil habits that you must not overlook. The damage that secret vice does to the highest powers of a boy is the worst of all. Impure living spoils the beauty of his spirit, and there is no set of figures that can tell how great a disaster this is.

And so I want to say that a boy fighting this battle needs the help of God and must have it if he is to win. We must not talk about the different ideas of religion, of God, and of the church at this point. The fact that help is to be had from higher powers than those that we or our friends possess is the almost unanimous testimony of all good men. And this aid ought to come to every boy in his fight for a clean

character. It will come, if he does his best and prays and waits patiently for the victory. There is no other single point where a boy's religion can be of more practical value than right here. God does help us in our struggle to lead a clean life. We cannot explain it and we would not try. There are some things that are spoiled when they are explained. It will be a sorry day for the world when we are told exactly why a mother loves her boy. Religion cannot be reduced to a set of propositions, like the statements of geometry; but it is none the less true. So rally all the real religion that you have to help you in the fight. Trust in God and ask Him to give you the victory. This is the way to win.

Never Give Up.—If any bad sexual habits have got themselves fastened upon you, it will be a long battle before they let go entirely, in the majority of cases. So the question is constantly coming up: How long must a boy fight his battle before the victory is secure? and, What shall a boy do when he loses the fight?

Let us take up the second question first. There is a vast difference between a single battle and a campaign. We know that many a skirmish and often a battle is lost before the campaign as a whole is decided. And this will most likely take place in fighting the battle for a clean life.

There will be times when a boy will fall and repent with shame and confusion. If this happens, never let yourself get confused about the difference between the loss of a single battle and the loss of the whole campaign. There may come days when it seems as if the whole fight had been lost. You may have made the best of resolutions; you may have done your best; you may have asked God to help you and trusted him in full faith; and yet you fell into the clutch of the old habit again and went down. What are you going to do? Simply this: get up and go at it again, all the more determined that you will get the better of the enemy. This is the kind of stubborn courage that finally triumphs. Nothing else is adequate to the fight that you will have to carry on.

How long will it take, then? In some cases a boy will be able to conquer the evil and control himself in a few weeks or months. But there are many cases in which the struggle is prolonged even for years. This kind of a foe is not done to death in a day. It is a grim old battle and it must be fought to the bitter end. What I want to make clear to you is that the final victory is absolutely sure. It comes to every boy who fights with determination, uses every means at hand, trusts God and never gives up.

And it is a great thing to win this battle. It is greater than to "take a city." Many a world conqueror has been less truly a hero than some boy who, falling into bad habits, has seen the evil of it all and then has determined to get the victory over the wrong and live a clean, manly life. Such a victor is a true hero.

CHAPTER XI

Associating With Boys Who Misunderstand the Story

The Place of Friendship.—It is through the avenue of his friends that every boy gets the greatest impact that shapes his character. The boys in the gang make each other by the information that they furnish and the ideals that they impart. Parents often think that they know all about their children, because they see them at home every day, share the common life at the table with them, and know where they are every evening. But this is not by any means an assurance that they know what their children are thinking and talking about, or learning from their comrades in the play and school life that occupies so many hours away from the home. Often parents are terribly shocked to learn what may have been going on in the little circle where they thought that the boy was one of a pure-hearted little group of playfellows. Sometimes it is discovered that the boys have been revelling in the details of sex relations as they have talked about

them and even have become abnormal in their relations with one another.

Depravity or Ignorance?—The first thought, if such a case is discovered, is that the boys are debauched or depraved. Most earnestly it ought to be brought to the attention of parents under such conditions that often this is a case of ignorance and good instincts gone astray rather than the sure sign of a vulgar mind or a depraved nature. No effort is being made to underestimate or apologize for these abuses among boys; their evil results are too often apparent. But time and again boys have developed a condition among one another that did not spring from evil hearts but from natural tendencies that went wrong because there had been no correct information given. Therefore, let the group and the individual be given the benefit of the doubt in such a case and at least the question raised if the situation may not be corrected by the giving of the right kind of information and the use of frank and friendly guidance.

Talking Over the Gang.—We are now supposing a case in which a father has come upon a bad condition in the gang to which his boy belongs. He might of course rush ahead with punishment and try to correct the fault with an appropriate penalty like a whipping. But we

have in mind something deeper in intention than mere physical punishment. Therefore the following is the suggestion of a talk with the boy concerning the gang and his relation to it. It might proceed something like this:

I can remember so well the times when we had our shanty and our secret society, with its initiation and its passwords, and sometimes I have wished that I could go back again and live over a few of the summer days when our old gang was together. I think of the places where the boys of the gang are now; and it is wonderful to see how clearly the work that they are doing and the character that they have now were expressed in the way that they acted long ago.

And if I were able to go back and live over the old days when we were boys, I know that one of the points at which I should try to make it all better would be the way we talked and thought about sex and the problems of our own life. I do not mean that we were a nasty lot of boys. We came from homes where we were loved and taken care of better than the majority of boys. But there were always one or more in the bunch whose minds and mouths were not clean; and as I look back from today I am sure that one of the problems which I did not solve as well as I ought to have done was how to help keep

everything manly and clean in the gang to which I belonged. And if I am not mistaken that is one of the difficulties that you will have to understand in your own associations with your friends. So let us talk it over.

You Cannot Solve a Problem by Running Away From It.—Now it is certain that matters of sex will come up in the talk of the gang. It is something that sooner or later gets into the subjects talked over, and there is nothing that tends to grow into the one great subject faster and fiercer than the theme of sex life. So then you will have to decide what you are going to do with it. And the first principle is that simply quitting the gang at the outset and trying to do nothing to change the subjects talked about will not solve the problem. I do not mean that you are to stay with the bunch when they begin to talk smutty stuff and do nothing to correct the trouble. That would be worse than running away, without doubt. But simply to quit, while safe for you, is not to live up to the opportunity that comes to you at this point to make your influence felt for a clean deal with the sex problems of boyhood. I do not believe that any strong boy wants either to run away and be safe or to stay and be stained. The right way to

meet the situation is to stay and do something to make the whole situation better.

Using Your Information.—Supposing, now, that the talk in the shanty or on the hike has turned to the subject of sexual relations. What are you, a boy who knows about the subject in a clean way as I have tried to tell you the story of life, going to do? It is not an easy situation in which you will find yourself. I know and understand it all. But you can do something to help your chums at just this point. Your knowledge of the matter ought to be of use to them as it ought to have helped you.

Under the circumstances, therefore, and before the talk has gone too far, I suggest that you take a hand in the guiding of the talk. Tell the fellows first of all that you think the beginning of life and the relations of sex are subjects that we get hold of generally in the wrong way. I advise you to tell them that your father has talked with you since you were a kid and has told you about the whole subject. Then you better put the subject something like this: My father has told me that this subject is as fine as any, but that it is not something to talk about in a crowd. Before we know it we are saying and thinking things about girls that are low and which we would punch the head off a fellow for

saying or thinking about our sister. I think that the way to do is for each fellow to get at the real truth about his part in the story of life. My father has a book which he has used in talking with me; and if there is any one of you who will do it, I will ask him to talk with us both and show us from the book what the truth about sex is. I would just as soon ask him to talk with all of us if you will let him. But I know it is a mistake to talk about this subject until we all understand more than we do about it.

If you will speak something like this, I believe that the boys will be inclined to stop and to give you a chance to help some of them learn the truth and keep their minds clean. And if you will fix it up for me, I will talk with them just as I have talked with you. I will try to answer their questions just as fully as I have tried to answer yours. If you cannot get the gang to let me talk to them, ask any one of the boys who would be willing to learn what I have told you. I will talk with you both together or with him alone if you prefer.

Changing the Subject.—Another way in which to handle the matter is to change the subject as soon as you can when the boys begin to talk on the relations of sex. This can be done and not put you in any false light with the gang,

if you are careful about it. Without joining in and at the right time, as your common sense indicates it, you can shift the subject to something that is interesting and worth talking about. In many cases that is doubtless the best way to do. It puts something different before the minds of the group. Of course there must be some subject to talk about when boys are together. The problem is to replace the subjects that are bad by those which are good. I have said repeatedly that sex is not a subject that is bad in itself. It is only the way in which it is handled that makes it so often coarse and vulgar. On this account it is almost impossible for a group of boys to talk at any great length on this subject and not get into the unclean aspects of the matter

You and Your Chum.—Let us now talk about some of the dangers that come into the personal relations of two boys who are good friends and who are thrown closely with one another. In many a case two boys get into the habit of unclean talk or practices step by step and the result is great damage to life and character. I know that you have been puzzled sometimes because I have not been so willing as you thought that I ought to have been to have you spend the night with other boys or to have them

spend the night with you. There is only a double bed in your room and the two of you would have to sleep together if you were to be with each other through the night. The temptations that come under these conditions are greater than boys sometimes think. They get into relations that they did not expect when the darkness comes and they are together in their night clothes. We may as well talk this out plainly. I do not know why it is, but probably it is because of the way in which all the relations of sex are kept as concealed and quiet as they ought to be. At any rate, there is something in the darkness and privacy of the night that simply tends to bring out the whole matter into our thought. Then if the air is cold and boys cuddle up to each other under the covering of the bed, the organs of sex often become excited under the warmth and the contact. If the boys have fallen into whispered talk about matters of sex, this condition is still farther increased. As a result, boys use their hands improperly and are betrayed into relations with each other's bodies that would make them ashamed if they were to face the same conditions in the daylight.

I do not mean that two boy chums always get into these bad situations; probably in the great majority of cases they do not. But the danger is so great and the mistake is made so

Youth Plunges in Where Age Counts the Cost.

often, that we have tried at home not to let you run any more risks than you needed to meet. Your mother and I want you and your best boy friend to be with each other. We know that the hours that mean most to friends are those in which they may be alone. But we want those times to be clean and good so that the memory of them will be happy. And there is nothing that is much worse than to be compelled to remember that you and your chum were not clean and strong when you were nearest one another in your boyhood.

So I urge you with all the power I have to be careful about your talk and what you do with your bodies when you and your best friend are together where nobody sees or hears you. I have put you on your guard against letting yourself be betrayed into any unclean talk or action. It is something for your own will to determine. Nobody can stand guard over you except your personal ideal and resolution.

One of Your Enemies.—I now come to the final point that I want to talk with you about. From all I know about the way in which boys are thrown into the company of each other, I am sure that the enemy in disguise is the older boy or the chum of your own age who has the intention to teach you bad practices as he talks

with you about matters of sex, excites your mind, and finally tries to get you into the practice of self-abuse. When the best apology that can be thought up is made for such boys, it remains true that they do untold damage in their relations with other boys. I want you to have the right idea of such a fellow. Perhaps it is true that he does not fully understand what he is doing; in many cases, indeed, I believe that he does not. I give every boy the credit for being sound and clean when he really knows the whole truth about his sex life; but the trouble is there are so many who get on the wrong road before they know at all where they are going.

So if you fall into a relation like this with any boy, I want you to be absolutely firm with him and tell him with all the strength of will that you possess that you will have nothing to do with his uncleanness. You may have to stand up to your principles like a good soldier in order to win out with him; but you can do it if you will, and you must be positive and unflinching about it.

But there is another side to the same point. It may be that you will come to the place in your friendship with another boy where you can do him a genuine good turn by setting him right in his ideas and habits concerning his sex life.

It is not enough to keep your own character clear from weakness and strain; you must do your part to help some other fellow. Otherwise you might be his enemy instead of his friend. If you see an opportunity like this be sure that you are true to the chance to be a good friend. Tell your chum what you know, or, better still, bring him to me if he will come, and I will talk with him as I have done with you.

CHAPTER XII

Being a Gentleman with Girls

The Test of a Clean, Strong Boy.—One of the finest tests of a clean, strong boy is the way in which his mind and his manners are expressed in the presence of girls. A boy who has had the privilege of growing up with sisters has the advantage over an only child. In any case, however, every boy needs to be counselled, and guided in his association with girls. There are certain general principles which he ought to understand. His father and mother are the ones to help him master these.

Being a Good Comrade with Girls.—First, every boy has the right to be guided into a normal, healthy way of associating with girls as good comrades and friends without being subjected to the silly suggestions of "falling in love" or mating. One of the tragic facts about our common conversation is that every kind of association between a boy and girl is liable to be jested about or at least involved in the glamor

of a romance. Even in the primary grades of school, boys are taunted on choosing someone for a "best girl" and girls are teased because someone is their "fellow." Thus the peculiar atmosphere and relationships of young manhood and womanhood are brought down into the years of childhood to make artificial those simple and beautiful relations that the boy and girl ought to bear to each other.

Teasing at Home and Between Friends.—One way in which to check this is to repress any teasing of children on this point in the family. Older brothers and sisters are inclined to torment younger members until they induce a false idea of the naturalness and worth of childish friendships between boys and girls. Even parents are sometimes betrayed into silly references to the "love affairs" of little children. It is natural and easy enough to fall into this habit in the family; but the result is an abnormal idea of the right relations between boys and girls. If the family as a whole will not tease any member who is forming friendships with a comrade of a different sex, the danger and folly referred to will be in large part avoided.

The same principle holds good in the talk which is common between playmates and friends. Study the writing on the sidewalks of any village

or city as an example of this. In the crude handwriting of children in the lower grades will be found the association of names of boys and girls, or such sentences as "John loves Mary," or "Fred kissed Kitty." It is the old teasing spirit which spoils the naturalness and beauty of the association of boys and girls as good chums and simple friends.

So, at home and in the friendships of children, parents ought to work definitely to bring boys and girls to associate with one another without bringing the "love affairs" of grown-ups into the association of children of opposite sex.

"Talking It Over" with Boys.—But something more than merely a natural treatment of boy and girl friendships is necessary in order to help children to associate with one another in the best way. Having only boys in mind now, we note that parents ought to do something definite to lead a boy to understand how to be a gentleman with girls. A boy's father is the one person who may be expected most naturally to talk the matter over with him. The following is suggested as a natural way to handle the subject. Let the occasion be one on which the subject can naturally be brought in. There ought to be time enough to go over the subject thoroughly, without feeling that there is no opportunity for

questions and honest replies. It is all the better if the boy has a sister; but even if he is an only son, his mother can be cited as the appeal to his honor and chivalry.

How Do You Want Boys to Treat Your Mother or Sister?—One of the finest things I know about you, son, is the way you have treated your mother and sisters ever since you were a small boy. Of course I know that sometimes you have lost your temper and been harsh or unkind for a few moments; but I have been sure that you honored your mother and the girls and never would let anyone say or do anything to them that was not polite and honorable. Keep that spirit as long as you live; for it is the part of a gentleman to defend the good name and the honor of his mother and sisters with every power of his being. You are right in demanding that every boy and man shall treat your mother and sisters with as clean heart and hands as you treat them yourself.

How About the Golden Rule?—But this principle, which you accept and act upon so naturally and strongly in your relations to your mother and sisters, is just as strong when it is applied to your relations with girls; and I want to talk this over fully now.[1]

(1) If the boy is old enough to appreciate it, the following quotation may be read to him, or told in substance. In any

Do not think that this is an unimportant matter. Like all the greatest laws of living, it is simple and plain, but it goes deep to the very heart of the whole problem. If every boy would do to all girls as he would have all other boys do to his own mother and sister, then there would be no unclean thinking or impure actions between boys and girls; for every true boy wants his own mother and sisters to be treated in a gentlemanly way by his male friends and chums.

Clean Relationships with Other Boys.—One of the ways in which to insure fine and healthy relationships with girls is for you to be sure that you are wholesome and manly in your relations with other boys. You boys are used to being with one another without your clothes on in the pools and baths of the Y. M. C. A. and around the swimming holes in the country.

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case it will be of use in suggesting the way in which to direct the course of reasoning. It is found in Bigelow's "Sex Education," page 32. "The editor of a well-known magazine was recently talking with a prominent author and made some reference to the immoral habits of young men. Their conversation was essentially as follows: The author remarked, 'I assume that my boys will be boys and will have their fling before they settle down and marry.' The editor replied, 'Yes, and I presume that you expect your boys to sow their wild oats with my daughters, and that in return you will expect my sons to dissipate with your daughters. At any rate, you have damnable designs on somebody's daughters.' This put on the wild-oat proposition a light which was apparently new to the literary man, for he replied, 'That is a phase of the young man's problem which never occurred to me. It does sound startling when stated in that personal way!'"

These are generally more or less public and you will not be tempted to talk or think about matters of sex in such conditions. The danger comes in the places where two or three of you get together and know that you will not be seen or overheard. Shanties, barns, and secret hang-outs of every kind are places where, before you know it, you will be tempted to think and talk about subjects connected with the sex life in a way that will lead you into mischief. Before you know where the road leads, you will have begun to talk and think about girls in a way that you do not want any boy to think about your mother or sisters. So keep away from such places and avoid the subjects which are suggested there and the associations formed on such a basis.

Keep Your Hands Where They Belong.—Girls are beautiful, and I would not expect you to be a healthy, manly boy without appreciating this fact and responding to it. You ought to like to see a girl's fine hair, lovely face, and graceful figure. You ought to like to walk beside a beautiful girl and to be a courteous, clean-hearted escort for her, whenever she needs your protection and will honor you with her company. This is something to be appreciated with manly pride. I want you to like the companionship of

girls and to appreciate the beauty of their physical bodies.

And along with this will come the inevitable temptation to be too free with your hands in touching them or to try to kiss a girl good-night when you have seen her safely home and are only a good school friend.

To kiss a girl is generally understood to be a sign of love for her and to be welcomed and responded to by her only when she loves the giver in return and the two intend to be married and live together sometime. A kiss is a noble and beautiful act under the right conditions. But when a school-boy makes free with the face of a school-girl in this way it is not the act of a gentleman. The boy who will kiss a girl under such conditions is violating the finest rules of courtesy that ought to govern him in his friendships.

It is still worse when a boy hugs a girl or puts his hands on her body in any way that suggests the contacts which are forbidden by courtesy and honor. There is a perfectly clear and safe law to follow at this point. It is this: suppose you had a sister whom you loved and honored with all your soul; would you want any boy to put his hands on her or pat her? You know that you would not; you would fight a boy

who tried to do that to your sister. Then, if the Golden Rule means anything, you must not and you will not do a similar act to a girl who is somebody's sister and who deserves your respect and courteous treatment in every way.

Keep Away From the Fire.—Let me say plainly that the moral mistakes that boys and girls make with one another are not due to the boys entirely or to the girls alone. Sometimes it is one and sometimes the other; but boys are certainly more often the ones who make the first advances and probably are the more often to blame. I believe in you, my lad, with all my heart; but you are not proof against temptation. I have tried to tell you all about yourself, so that you would not at least be surprised and so taken unawares by temptation. I wish that this knowledge and my plain talks might make me sure that you will never betray my confidence in you. But I know too well how hot is the blood of youth; and I tell you plainly that you must fight hard to keep clean and be morally sound in your sex life.

I do not expect you can save yourself from all possible temptations; probably it would not be best that you should be shielded so. But you can avoid some troubles and save yourself some damage by at least never walking into the fire

when you know it is burning. So if you have the suspicion that you may be tempted to be ungentlemanly with girls in any particular association or group, I advise you strongly to keep away from it. There are enough good and clean people in the world so that you do not need to go out of your way in order to find trouble, nor even to run into it when it is in your very path. Turn around, go aside, jump over! You know how to take care of yourself, without doubt; but what you would do in a crisis you may not be sure. There is really nothing to be gained and everything to be lost in the dangerous contact. Better keep out. No price is too great to pay for a clean life.

Part II

CHAPTER XIII

When the Long Story Begins

Put away the beautiful dolly, dear, and come to mother for our bed-time talk. Get your baby ready for bed, and then mother will do the same for her baby, and we shall have our little visit. I have a wonderful story to begin to-night, a story that will not end in a week, but will last for a long, long time, and you and mother are going to enjoy it together.

You love to hear my stories, and I have kept this one, which is best and most wonderful of all, until you were old enough to understand more of it, and now we will begin it. It is a wonderful story of life, of the beginning of you, the little daughter, that has been such a comfort to father and mother, and the beginning of everything else in this great, beautiful world.

As you hugged your new dolly to you, you began to show the mother love in your little woman heart, and you fondled it just as Aunt

Ruth snuggles her baby to her, and then came the question which you have been thinking of so long, but hardly knew how to ask.

You remember you said this morning, "Mamma, did Auntie Ruth get baby Helen in Paris when she got my dolly? and if she did, why didn't she get me one that can laugh and crow as her baby can, and that can drink milk and begin to talk and walk? I love my dolly, but I like babies better, and I don't think because we are little we should be put off with make-believe babies. What's the reason, mother, for it?"

Little children think a great many things which they can't understand all alone. God gave them papas and mammas to explain all these things. That is what fathers and mothers are for. They teach their little ones all about the wonderful world they come to live in, and about God who made everything in His wisdom.

There are some things that even grown-up people can not understand, and we never will until we get to heaven and God tells us all about them. I suppose this is because the dear Father in heaven thought, if we could know everything here, we would not care so much about going to live with Him in heaven, so He has left some things for us to learn when we get there. Yes!

mother knows and she is going to teach her daughter, just as fast as she can understand it.

We have talked for a long time of the baby flowers and birds and chickens and I have told you much about them. Do you remember the afternoon we tried to think what the world would be like if it had no babies at all in it? We both thought we would not like to live in such a world.

Just a lot of grown up trees with no little baby trees around them; a lot of big birds with no baby birds stretching their hungry mouths to be fed; a yard full of hens and roosters and no tiny, fuzzy baby chickens running after their mothers. What a strange world it would be.

You will remember we were watching our old biddy with her ten little black and gold babies, and you said, "Why mamma, old biddy would have nothing at all to do but just lay eggs for us, and eat and sleep; and she'd think it would be dreadfully pokey and lonesome, I know." And then as we watched the birds building their nests in the big, hollow tree under the nursery window, a few days ago, you said, "There, mother, are Mr. and Mrs. Robin getting ready to live."

You said a very wise thing then my little girl, for we people, like the birds, are only getting ready to live when we are building our homes

and are preparing for the little ones that are coming to us to be taken care of. When we build our houses we make them not for ourselves alone, but as well for the little boys and girls that we hope are coming to live with us. Whatever do you think father and mother would do without our boys and our dear little daughter?

You know that mother told you that baby trees and flowers grew from seeds that came from grown up trees and plants, and what pleasure we had in making our garden in the Spring, each year, and watching the baby plants grow. And when you first discovered the tiny blue eggs in the robin's nest and I told you that wrapped in each shell was a baby robin that was growing there, kept warm by the mamma bird that sat on the nest day and night, you could hardly wait to see them pick out of the little hard "blankets," as you called them.

We could look right into the nest and when you heard a little peep one morning, you could not wait for mother to dress you, and we wrapped up in a shawl and sat in the window for an hour, watching the lady robin, as she looked so wise, with her head on one side listening to the baby voices under her wings. Once in a while she would help a little by picking a bit of the shell away, and then the tiny, wet, homely birdie

rolled out of the shell and the mamma bird picked up the cast off blanket and threw it out of the nest and twittered love notes to her wee babies.

You watched them grow, from the ugly little things they were at first, all mouth and wings and legs into pretty little downy birds that mother robin kept warm, while papa bird flew in and out of the nest with worms for them all. Do you remember how you laughed when papa bird sat on the nest one day and looked so important and wise as he sent the mother away for a good fly in the nice warm sunshine, just as papa sometimes stays with you when we can't all go together?

Then next came the kittens and the rabbits and the dear little puppies. How you shouted when Snowball brought in a beautiful tiny white kitty one day and laid it down on the floor before mother, and ran out and brought in another and another until there were five little blind kitties calling for their mother. When she so proudly stretched herself out and began to purr, the kitties snuggled up to her and rooted around until they found their dinner, you thought there was nothing in the world quite so nice as baby kittens.

Then a little later the rabbits and the puppies came in for their share of wonderment and pet-

ting. Then when your wise little head had done a deal of thinking, you came to me one day and said, "Mamma, where are the seeds that grow kitties and rabbits and puppies? I want to plant some and see them grow. I don't think it was nice for Snowball and Bobtail and Queenie to make their gardens where I couldn't see."

"Tell it over again."

Why, yes I shall, for we haven't talked of it for a long time. You remember I told you that I couldn't show you the seeds that grew these babies, as I could show you the seeds of the plants, because they were all wrapped up in the mamma's bodies. They didn't even lay them as the birds and chickens do, for the eggs are the seeds of the birds and chickens, and they lay them in the nests and sit on them to keep them warm until they hatch or are born. But with kittens and rabbits and puppies, the seeds for them are kept inside the mothers, in a soft little nest made just for them to grow in.

After they have grown big enough to come into the world to live, a little door out of the nest is opened and they are born. No! you can't see the little room, and even the little door is private. Some time when you get older mother can tell you more about it, but you cannot understand it now. After they are born these wise

little mothers spend all their time taking care of their babies, teaching them how to live.

Do all other animals grow in the same way? Yes, in just the same way, and the story of them is only a part of the great story of life, that I am telling you.

Some of the fishes lay their eggs and they are hatched in warm, sheltered places and some keep the eggs in their bodies where they grow into little fishes and then are born as the kittens and puppies are born.

Some day when we have a mamma fish for dinner, perhaps I can show you the seeds of the fishes, for there are a great many of them and we sometimes have them for a dish by themselves. We call them roe.

Don't you see when the mothers carry their little ones in their bodies they take them with them wherever they go, and they never get cold or lost and are as safe as safe can be. Could anything have been nicer or planned more beautifully?

The heavenly Father has thought of all the birds, and flowers, and trees, and animals, and has done everything for the best.

The trees plant seeds every year and tiny trees grow from them; the flowers have new baby flowers springing up about them, and the birds

and fishes and animals have little ones just the same, and so there are old and young of all kinds of life to make the world more beautiful and attractive.

Your picture books, your stories, your dollies, are each to make your knowledge of these great life questions more real and more helpful.

Many children are not taught these things in the right way and so have wrong thoughts about them. Mother will teach her daughter all she should know and just as fast as she should know it, and you must always come to me when you want to know more about this great question of life, never go to others who perhaps do not know about it in the right way.

As I have told you many times, these subjects are so sacred that they are not to be talked of in a careless and familiar way. Will you remember this? And when you are playing with your little friends listen to nothing that you cannot tell to mother. Before you go to school I will have told you all you want to know, and the story will be unfolded as you grow older, and by the time you are a woman you will know the whole wonderful story.

"Must you never talk of it with others?"

No, there is no need for you to do so; but

you will be thinking and learning as you bring all the questions to mother.

The little seeds are in the ground covered closely when they begin to grow and the little birds and kittens and other animals are hidden away, guarded by their mothers. This great life story and all that belongs with it is too sacred to be seen and talked of everywhere. Mothers tell it to their children all alone by themselves. I think that is what the birdies must be saying when they twitter to their little ones, and the kitty when she is purring to her tiny babies.

But this is enough for tonight. Tomorrow we will have more.

CHAPTER XIV

A Further Story of Beginnings

Let us tonight go away back to the creation of the world, back to the garden of Eden, where this long, wonderful story had its beginning. You remember that when God made the world and all the trees, and plants, and beasts, and birds, and fishes, then he made man to rule over all these things.

He made the first man, Adam, out of the dust of the ground, and Eve, his wife (Yes, I know you have learned all about it), from a rib taken from Adam's side. But God had a more beautiful plan for those who should come after. If every one had been created this way there wouldn't have been any homes. No papas working for the mammas and the little ones and making homes for them, no dear little babies to be cuddled, no growing boys and girls to bring gladness into the homes, wouldn't that have been a forlorn and lonesome old world?

But the wise Creator wanted it to be a happy world. He knew that babies and older children would bring love into the world and make happy homes. I think He must have thought, "I'll give Eve something to hope for every day. I will promise her a little baby that will be a part of her very self, and like herself and Adam. I will make a tiny room in her body, not far away from her heart, and I will put a little egg in it, that will stay there nice and warm, and grow, and grow, for many days, nine long months; and all the while Eve will know about it and she will be thinking of that little baby that is coming, and will love it, and plan for it, and live for it."

"And Adam will take care of Eve and make a nice home for her and for the little one that is coming. In this way they will have *something* to look forward to with happiness, something to work for, and something to live for."

"Where did the little egg come from, and how did God put it in the tiny nest?"

He made it grow in another very little room, called an ovary just a tiny way from the baby's room, and made a little narrow hallway for the egg to pass through until it got into the larger room, called a uterus or womb, and found a safe corner to snuggle down in. Then a soft blanket wrapped it all in to keep it from getting lost,

and stretched bigger and bigger, as the little room did, while the baby grew from this tiny egg into the big beautiful boy or girl that was getting ready to come and live with father and mother.

"What did the baby eat to make it grow?"

That is another wonderful part of this great story. You are not old enough to understand it all because you cannot even understand how your body grows now, but I will tell you as much as you can understand.

Do you see these little blue threads all over your hands and arms and body? These are called veins; and there are others deeper down where you cannot see them that we call arteries. If you should pick one of these veins the blood would come out of it. The blood flowing all through our bodies in the veins and arteries is what makes us grow. It is made out of the food we eat, but as the little baby cannot eat while it is shut up so close in its velvet room in mother's body, some other way had to be planned for it to eat and grow.

Right here at your little "dimple," as you call it, but the right name is navel, a cord was fastened. This cord was just a vein and artery twisted together to carry blood. The other end of the cord spread out and grew to the side of

the room where you were to grow so snugly and warmly for those nine months. Then mother's blood went right into the side of the room and through the little cord, and then all through the veins and arteries of your body and made it grow into the dear fat baby you were when I first saw you.

"How did mother know you were there?"

I can't tell you exactly, but a sort of mother feeling came into her heart, and in a few weeks I saw that I was beginning to grow larger in my "stomach" as you call it; but the right name is abdomen, and it is below the stomach.

Then one day mother felt a little tap on her side from within the room, and mother said, "Why, that's the little baby that has grown so that it can reach out its hands and feet and legs and touch my side and let me know that it is there and is getting large enough to do something." Then after that nearly every day I felt your movements stronger and stronger, and I would say, "The dear baby is stretching its limbs and growing, and growing, and it will soon be here."

Mother was very careful of what she ate, that it should always be best for the baby. She took good care of herself that you might grow strong and healthy. And mother put out of her

mind everything that would make her sad, for she wanted her baby to be a happy child. She lived as much out of doors as she could with the flowers and the sunshine, and I think that is the reason why my little girl loves all those things so much. Mothers can give their babies a great many things while they are carrying them about under their hearts, because children are so much a part of their mothers.

I chose one name for my baby if it should be a little girl, and another if it should be a boy, so you see I was all ready.

I cannot tell you how happy I was in those days, for I thought and planned so much for the little one. Brothers, except baby brother, knew all about it, for I had told them the story I am telling you now. They could hardly wait to see you. Every night at bed time, they would say, "Another day is gone, dear mother, and it won't be long before we will have a baby all our own."

They loved to watch me make your clothes; and I let them help me all they could. Yes, they tied the comforts for your bassinet. William tied the pink one and Robert the blue one. Little brother was only two and a half then but he wanted to help, though he didn't understand about it.

One day daddy went to the city, three or four months before you were born, and he wanted to bring home something for the wee one's layette. Finally he thought of some little shirts. He asked the lady clerk in the store to show him some baby shirts.

"How old is the baby?" she asked. Daddy couldn't explain that you were not born yet, so he told her that you were a "mere infant," and you were, weren't you?

How mother and brothers laughed when daddy told us of it, as he gave us the little silk and wool shirts for the box we were filling full of everything for the new baby we all loved, though we had never seen you.

"Why, mamma, didn't I see you taking all my things out of the box yesterday and putting them in a drawer in the chiffonier? What did you do that for? I love that box, 'cause it's been mine so long. Can't I have it for my dollies' things?"

No, dear, mother wants it for something better than that, and what do you suppose it is?

Oh, mamma! are we going to have another, really, truly baby of our own, and is that why you have been wearing those pretty, loose gowns with the ribbons on them, 'cause your dresses weren't big enough for you and the baby too?

Oh! I'm so happy, mother, so happy. Will it be as cunning and nice as Aunt Ruth's baby?

What a lot of questions. Let me begin with the first. Yes, we are going to have a really truly baby of our own, in about four months, and that is why mother wears these dresses all the time, to give the new baby a chance to grow without anything to hinder it. And you did see me clearing out the box, for I want to put a fresh cover on it, and line it all new for the little, wee baby's things, which you are going to help mother make.

Yes, we will let the boys help too. They have been waiting anxiously for mother to tell her little girl about it, so we could all talk about it together and help together.

Come here, darling, and put your hand on mother's side. What do you feel?

Oh, mamma, is that the little baby moving about? I 'spect it's awful uncomfy in that tiny room and wants to get here as fast as it can. Oh, however can we wait for it?

The time will fly by while we are getting all its clothes ready. We must have a new bassinet too, for mother gave yours to Aunt Ruth when you got too big for it. I am going to let you help me in everything you can. You may hem the napkins, all of them, if you want to, and you

and the boys can do a great many other things together.

Then I am going to let you all choose names and we will select the one we all like best. You will have to choose boys' and girls' names too, for we don't know which it will be.

Yes, mother thinks she would like to have it another baby daughter, then you would have a playmate as brothers have.

You must be a very good little girl, because mother doesn't always feel quite well, and her big girl can help her in many ways. You and brothers are going to help daddy take care of mother all these days, so that nothing will hurt the new baby that's coming.

Yes, I will tell you when I don't feel well, and let you take care of me. No, mother doesn't mind one bit, the not feeling quite well, for it makes her think of the joy that's coming into the home, and it seems a very small part of the price we have to pay for the dear children.

"Do they cost us something?" Yes, a big price, but we think they are worth it and pay it gladly. We shall talk about that very soon and I shall try to make you understand how much it costs and why.

Now it's bedtime again and we have had another happy visit, and there will be many more of them all along our lives, mother hopes.

Fireside Fairies.

CHAPTER XV

The Price of the Baby

I know you have been wondering why we should have had to pay anything for our babies and to whom we paid the big price. I think you will understand all about it as mother tells you.

In the first place, when we build our homes we make room for the little children that we hope and expect will come. Here we make the first money payment for the babies. I said money payment, for only a small part of what the little ones cost us is expressed in money. If people are wise they begin away back in their childhood to prepare for the children that will be theirs sometime. To do this they must build their own characters carefully. They must deny themselves many things. They must grow good and strong. In this way they begin early to pay a part of the price for the babies. Even a little girl like my daughter ought to think of this, and should gladly do all she can to be strong and good. Then she may be sure of her children. If a little girl has a quick temper she should

work hard to control it, for she should think, "I would not like to give that to a little child of mine."

Boys, like brothers, should say, I can never help make my little children good, if I am not good myself. I will do nothing that would make me weak or tempt me to do or think wrong things. I will never use tobacco or drink intoxicating liquors. Such habits will not make me strong, and besides the best men do not do these things.

Early in this life of self-sacrifice we begin to pay the price, and all the time we are getting richer ourselves, in strength and goodness. Then when we become men and women and have homes of our own and know that the babies are coming we begin to prepare things for their comfort. The nursery must be made one of the pleasantest rooms in the house, and this costs money. Then there are the little clothes, the bassinet and the baby carriage. All these things cost money, but we are so glad to give it.

However, the greatest part of the price is not in money, and mother has this to pay. When you had grown so big that the velvet room in mother's body was too small for you, and your body was fully grown for a baby, you could not stay there any longer.

The door through which you have to come into the world, must be shut very tight to keep you in while you are growing. Its opening costs mother a great deal of pain; but it makes us love our babies more, and we are willing to bear it for them.

Sometimes it takes a whole day and night and sometimes longer, and at other times it takes only a few hours for the little door to stretch large enough for the big fine baby to come through; and the mammas cry out with the hard pain, which comes every few minutes all that time; but when the little red, sweet baby is put into mother's arms, and she hugs it up to her in its rosy softness and helplessness, thinking it is her baby, she forgets the pain she has borne in her great love for it.

Yes, mother was sick for ten long hours before you were born, but your love has made up for it all. And papa suffered too, because he could not bear to see mother in so much pain that he could not share, and it made the tears run down his cheeks, he felt so sorry.

Fathers pay the larger part of their price by going out into the world and working hard for their wives and children. We can't put a money price on this suffering and work you see, and we don't count it anything if our children

are good for they can pay it all back, and more, in this way.

Don't cry, dear. This one hug from her little girl, and these sorry tears pay mother for all the pain; and you must be so good and thoughtful for dear papa that you can show him you understand how much he is doing for you.

Then there is more of the money price. The extra help that we must have in the house when mother is not able to do what she usually does, and when the little ones come mothers are so tired for several weeks that they cannot do all in taking care of them, and there must be a nurse to look after both mother and the baby; and then the doctor must be paid to see that everything is all right and that mamma will be well and strong when she is able to be up again. So that you can see that the money price paid for our babies is not small, and all the rest can never be estimated in money.

Then think of the care through all of childhood and as you grow to manhood and womanhood; of the sick days and nights that mother and father must nurse you through; of the food, and clothing, and educating, and you will see that there is much more to be added to the cost of our children; but parents do not think of this

unless the boy or girl grows up careless and does not do right.

"Oh, mamma: I never thought how much we all cost you, and I didn't know that you had to suffer so for us. I really don't think we are worth it. But I will try harder than ever to be good and to help you every day."

I know you will, darling, and when you grow to be a fine looking woman we shall think you have paid it all back a thousand times over. I am sure, knowing that you have cost us something of suffering, will make you tender and thoughtful all your years.

"Can I begin to get ready now so that my children will be better?"

Yes, dear: for your little children will be like you and want to do just what you do, and your habits are being fixed now. If you are careless and naughty while you are a little and growing girl, you are likely to be a careless and thoughtless woman, and in this way your children will find it harder to be good.

Don't you know how careful we are to take our gernanium slips from a healthy plant and one that has beautiful blossoms. We save only the seeds of the biggest, healthiest and most beautiful flowers to plant the next year, because the new plants will be like their parents.

The farmer saves for planting only the finest and most perfect ears of corn. If he doesn't we call him a careless farmer, and expect him to get poor crops that will not pay for the labor.

Men who raise horses try very hard to have mothers that are very kind and gentle in disposition, and they insist that the grooms treat them very kindly so that the baby colts will be gentle and easily controlled. Don't you remember how fine the mother of Black Beauty was, and how very carefully her master treated her, and how much Black Beauty was like his mother? If Queenie was a cross and snappy dog we would expect her puppies to be so too; or if Snowball was a scratchy and ugly cat her kittens would be likely to be scratchy and ugly.

So you see how carefully you should be all the while you are growing to womanhood so that you can be the best mother possible.

We get dollies for our children to teach them how to love and care for their real children. Will you remember this when you are playing with your dolls, and think, "I am going to do for them just as I will do for my really truly babies when I am a woman?

I overheard a little girl say a few days ago, to her dolly, "If you don't keep still I'll break every bone in your body." What sort of a

mother do you think she will be if she does not change and stop all such talk?

No, my dear, it was not you. I should feel very badly if I heard my daughter speak like that; and I think I should take all her dolls away, until I thought she had learned how to speak to them kindly and lovingly.

Every time mother feels the stirrings of life of the new baby, she prays that she may be good so that her baby may be a dear happy child, just as I prayed before you were born, and you have been a great comfort to mother, my darling.

Already brothers are beginning to plan and work with father for us all, and this is what makes family life so beautiful. But we must never forget while we are so happy, to try and make those about us who are not as fortunate as we are, happier and better. We should ever keep in mind our duty to the community in which we live, and to the city and our great country; for all these are made up of our homes, and if we make our homes all that they should be, the city and nation will be better.

Little people can have a part in this, for if they are good they will help to make those about them better. If they are careless and thoughtless others will follow their example.

So you see, little daughter, that it means a great deal to live. To live aright, each should think of others and what they can do to help them. Human beings differ from the beasts, the birds and the fishes in their love of others and in their willingness to help each other. We must be as good as possible ourselves or our words will have no effect.

Another thing which is very important, that I want my child to learn while she is young, is self control. What do I mean? This; when you feel impatient say to yourself, "I am not going to be cross, for real ladies and gentlemen do not let themselves show anger. I want to be a real lady, and so must master myself. When I feel like pouting or cannot have the things I want I will remember this. When I am selfish or naughty in any way, I will say to all these bad spirits, "I don't want anything to do with you, so you would better go away. I am going to be master of myself and will not let you be my master."

This, my little daugher, is self-control. Do you understand now what it means? As you grow older you will find there are many other things which you must control; but, you see, if you master them as fast as you know them you will be master of all. The better you mind

mother and father the easier you will learn self-mastery; or to put it in another way, the more perfectly you mind the better will you make your habits mind you.

What is habit? Habit is doing something over and over so many times that you do it without thinking, that is, it becomes a habit, good or bad. Good habits we want to cultivate, but the bad we must be careful about.

The oftener you do a thing the easier it becomes to do it. We grow exactly like the habits we are forming. If we are forming good habits we are good, if bad habits we are becoming bad.

Let us think for a few moments, of your cost to father and mother in the after years. How much do you think it would cost to have you taken care of somewhere else through all your growing years? How much do you think your clothing would amount to, your food, education. travel and other expenses? You could hardly be expected to estimate it. All this is a labor of love, yet it does good sometimes to think of these things. You know now what a cost you dear ones are to the fathers and mothers of the land. Under the circumstances you cannot do less than the very best you know how, and so reward us for what we have so gladly done.

I think if careless and naughty boys and girls were made to think of these things more of them would try to be better. What do you think of it, my little girl?

CHAPTER XVI

A Word to Parents

The First Question.—Thus far the first questioning of the child, "Mamma, where did I come from?" has been answered. The lesson has not yet been taught that the ovum which makes the child, the bird, or the animal, or the seed which grows the plant, must be made fruitful by the gift of the father animal or plant. This part of the lesson comes legitimately in later years when the child is more mature and will not be so likely to be filled with a prurient curiosity, unguarded by reserve, which the child knows nothing about.

As it grows older and the innate modesty develops, it will receive this teaching healthfully and naturally, and will, as well, not be as likely to speak of it unguardedly or brood over the mystery of things, that it is as well it should not be thinking of in earlier life.

Keep Your Child's Confidence.—There will be several years when children, satisfied of their origin, will question but little. The parent, however, will need to keep them closely in their

confidence and know their thoughts. They must hedge off any wrong knowledge, and they must be prepared to enlighten them at the proper time.

Health.—In these years the health lessons which are so necessary should be made much of, and nature study, in insect and plant life, will furnish much food for thought and keep the mind from brooding over things which are not suited to its years or understanding.

It is a wonderful safeguard that the child be so closely occupied with other useful things. other interests that absorb the awakening mind, that there is little time or thought about those matters that are not best for it in these years. A busy life is as necessary to a child as to an adult and will keep it from many a snare and the parents from many a worry.

Boy Scouts and Camp Fire Girls.—The organizations of the Boy Scouts and the Camp Fire Girls are fine at this time in life. The long hikes and new interests awaken the growing mind and strengthen the physical while it gives a wholesome bent to the surplus energy which might otherwise be spent in mischief. The familiar talks by the scout masters give many an opportunity for the useful character building lessons so much needed. The splendid truths

inculcated in their declaration of object and aim, which must be subscribed to and make a part of the life, are invaluable and cannot fail in doing lasting good.

Daily Home Tasks should be as much a part of child life as of later years, and in their being held rigidly to such tasks many an idle hour will be filled and the child given a foundation for future usefulness. There is at the present time a semi-revival of some of the old time homely tasks for girls in the crochet work so elaborate, the tatting and the quilt piecing, even the intricate rose and rising sun patterns of fifty years ago. It is far better that a girl should cut out perfectly good pieces and sew them together again rather than give her time to frivolity. "Infinitely better to do the simplest or most useless thing in the world than to be an idler," declares a wise man, and piecing quilts does much more than this. The lessons in thrift, in sewing, in precision, and in patience are fixed, while mind and fingers are kept busy.

Boys should not be left out of the house program, for they too need the steadying which regular tasks engender.

Nowhere can the mother teach so well the valuable lessons which boys and girls must have as when the children are occupied with her about

the every day duties which make home the blessed place it should be.

The value of these home tasks is well understood by teachers for many schools are giving credits for them when they are reported.

Complete the Family Circle.—So dividing the work of the home we are in much less danger of losing the distinctive bond which should unite all the members of the household into one complete circle, marred if a single member is left out or perform the duty assigned poorly. Nothing better than this oneness of interest can be found to hold the boys and the girls in the charmed circle of home away from the snares that lurk in the outside places.

Social Questions.—In the home the great social questions that affect the happiness of families and the race in general should be brought up for discussion. In no way will a child get such keen vision and such wise discernment as when looking through a wise and alert parent's eyes. They should be taught the dangers to be avoided, the evils to be shunned. They must be taught patriotism of the highest kind, namely, right living for one's country and their high duty to be so building character now that they may be prepared in their later years to do their part in making better and happier the race. With

their minds filled with these higher things there will be less room and less danger that they will give entrance to the things that destroy.

Right Knowledge vs. Wrong.—Do you say that it seems hardly fair to burden the mind of the boy or girl in their care-free days with these serious views of life? Ah, but you don't. They will get the knowledge if you do not give it to them. It is far better that they get right conceptions than that they get distorted and smirched views from outsiders. It is far less serious to rightly inform them of the world as it is, and so prepare them to face it with courage than to leave them to follow in the train of the ignorant who dare life's dangers and pitfalls. Thoughtful parents will understand that right teaching will be a safeguard to their children, even though it may open their eyes to evils concerning which we would gladly keep them in ignorance.

To Train Citizens is the Work of Parenthood.—Children cannot be properly trained unless given a knowledge of all that they must meet in the coming years. Such intelligent knowledge will make them in turn wise leaders. Those who have learned in childhood how to cope with the difficulties of life make the wisest and bravest men and women, the ones who accomplish most

in the work of the world. This sort of training demands that the parents be *growing parents* who are keeping abreast of the times themselves and are sorting the knowledge wisely for their children.

No Daily Paper comes into your home that does not suggest subjects for wise talks, with even the very young children, talks that will be remembered in all the after years. Fathers and mothers, hark back to your own childhood and think of some of the things you so desired to know, but that nobody would tell you. Remember then that you were given to your child for just this teaching. It will save many a boy and girl from bad companions and hold them to you in confidence.

The Years of Adolescence begin anywhere from twelve to fifteen years of age, with girls earlier than with boys, but the teaching must begin as early in both cases as the boys are earlier subjected to temptations. Parents must be prepared to give all the knowledge the children will so greatly need at this time. These are the lessons of approaching manhood and womanhood.

Parenthood.—At this time the further questions of parenthood will arise. The father's relation to his children must be taught and his influence in their lives emphasized. In school life

Digging Muscle and Nerve in the Sunshine of Life.

there will be many lessons which can be supplemented in the home; lessons in early botany, in elementary zoology and in biology. Quiet talks with mother and father will mean more to the child than can be measured, and every opportunity should be seized to fix thought or implant a great truth in the mind of the child. Here is soil all prepared with few weeds to be uprooted.

Preparedness.—If you have been wise you have been preparing them for these talks and they will come to you with an eagerness born of right teaching, not with morbid curiosity. Mother and father have never failed them yet, and never will, and they look to them reverently for this further vision of life and its duties, with a clean mind and real desire to make the most of the teaching and to avoid the wrong things that may be heard on every hand. Children, like adults, get about what they are looking for in life, and hear what their ears are attuned to. A musical ear dreads the discords and will not listen to them if it is possible to avoid it. Just so a child trained to appreciate the clean will hate the vile and filthy things to which it would otherwise be tempted to listen. The innate modesty and manliness and womanliness will likewise be developed and will surround the child with a

wall of protection that can be built in no other way.

Finally let me say to parents, it is your duty to gather about you in these informative years of your children, a library that will furnish you with material for this teaching and which will teach you how to impart the knowledge advantageously. So environed and taught your children will rise up to call you blessed and to be a blessing.

CHAPTER XVII

Father

Now you are old enough for another part of the wonderful life story and we will begin it tonight. Let us go back to plant and lower animal life for the beginning of this part of the story as we have before.

In plants there is no such thing as family life, though botany talks of plant families. That simply means they are of the same kind, as roses and pansies and all other flowers and plants. We like to think of them as loving and caring for their babies and sometimes speak of them in that way, but that is because we are thinking of how mothers and fathers, who can think, care for their children.

Little baby plants have to get along the best they can and the mother can do nothing for them after she has furnished the seed for them to grow from. Many of the lower animals and fishes have no care for their little ones after the eggs are laid or the little ones are separated from their mothers.

As you go higher up in animal life you find mothers and fathers making provisions for their babies, specially the mothers that suckle their young. But as we understand family life, the plants and lower animals know nothing of it. The little ones never know to whom they belong. Can you think what that would mean in the human family? Yes, it would be something like the poor children at the Orphan's Home. Many of the children there never knew a father or mother and will never know to whom they belong.

In all but the lowest forms of plant and animals, both the father and mother plant or animal have something to do with the making of new beings like themselves. In all creation the new or baby plants or animals are made from very small parts of their parents' bodies.

You have learned of the mother's part in cherishing the little men and women-to-be. And you have learned it in the stories of the birds and kittens, the dogs and the rabbits. You have learned how the mother of the plant or animal carried the little ones in prepared places within themselves until they layed their eggs or the little new being was able to begin its independent life. All this you have understood, but of the preparation of the seed or egg you have not learned.

As has been said, there are fathers and mothers, or as we say, male and female, plant and animals; and in the full preparation of the seed that begins the little new being, there is a part that both the father and mother must give to the new creation.

When you study botany you will learn how to distinguish the male and female plants, because they are quite different. Around the center of the father blossoms you will see at the end of tiny stalks, called stamens, little balls of soft downy dust in their own nests. These are called the anther cells, and this dust that seems so simple and hardly to be noticed is, after all, very important. It must be united with the part for the beginning of life contained in the mother flower to make the new plant.

In some plants both the male and the female exist in the same plant, usually, however, they are found in separate beings. On the mother flower you will see, if you examine it carefully, that there is in the center a tiny tube, larger at the bottom than at the top, and this tube, called a pistil, contains the part which the mother plant contributes to the making of a new life like itself.

When the pollen, or dust, from the father flower is brought into contact with the seed of

the pistil, it is then ready to begin the growth of the new plant. Neither can start life alone. We call these parts of the plants their reproductive organs, because their work is to produce new begins like themselves. As plants have no reason and cannot move about as they would wish, they must have some assistance in scattering their pollen, or dust, on the mother plant. Here new workers are called in to help. Sometimes it is the wind which blows the pollen dust from one plant to the other, and sometimes it is the bees gathering honey from the flowers. As they suck the honey from the blossoms some of the plant dust sticks to their legs and bodies, and as they go to another plant in search of sweets this is rubbed off and so the parts of the father and mother plant get together and the seed is made fertile.

Some of the seeds which we plant in our gardens do not come up when we plant them, and that is because they are not fertile.

In animals, and fishes, and birds, and in the human family this is different, for they can move about as they wish. They have been made to take care of all this by themselves.

The mother fish, as you know, does not carry her young in her body. She lays her eggs in a nice sheltered place and then goes off about her

eating and living just as before. Then a papa fish who perhaps she has never seen comes along and expels from his body a fluid that covers the little eggs, laid by the mother fish, and then they begin to grow. It almost seems as if he thought when he discovers them: "Here is some work for me to do," and so he swims over them and fertilizes them. In some cases the father fish stays by and watches the little eggs to see that no harm comes to them until they are hatched and grown large enough to swim away and take care of themselves. And all this time the mother knows nothing about them. She would not know her own babies should she meet them anywhere in the stream. You would hardly like to have this so with human mothers, would you?

There are fishes that live in pairs and seem to make a sort of family like the higher animals.

In the birds and animals and in the human family the little egg, or beginning of life in the mother, must also have the part from the father to make it grow, but with this difference. The father part and mother part must come together inside the mother's body, and the father bird or animal comes close to the mother and sends into her body from his reproductive organs this fluid that will make the little egg start to grow. Yes, it enters through the little door out of which the

egg will come or through which the little baby animal is born when it has grown to perfection in the mother.

You have been told about the various organs of the body and the part they have to perform in your life day by day. You have learned of the brain and how it presides over the whole body and directs it in everything; of the heart and of what a patient, untiring worker it is, never stopping for a minute, day or night, but beating, beating so regularly all the time, taking only the little rests between beats, and by its constant work feeding the body that it may grow and work; the work which the lungs do is to breathe the pure air which fills the lungs when it meets the impure blood and makes it pure. So each organ of the body has its own peculiar work and must do it and not be diverted to a task which does not belong to it, or its own work will be neglected.

All this is repeated in substance in plant life. The leaves of the plant take the place of the lungs and breathe to give it life; the roots, the bark, the body of the tree or plant all do their own particular work. But in the human family we have reached the highest development, for we have reason and choice which controls all that we do. In this way much more can be

accomplished than in the life that is not endowed with reason and choice. That more is not accomplished only proves that mankind does not always use these God-given powers wisely.

Your organs of reproduction are sacred to the great work for which they were planned. They must be taken care of and guarded for this work and this alone. While you are young you need to think little about them save as you care for and keep clean your entire body. Only when you grow to womanhood will you need to think of them more; for then, as you have learned, these organs develop and are able to take their part in reproduction.

All this knowledge will make you feel how sacred this great subject of life-giving is, and will make you unwilling to listen to anything which is said in a slighting and wrong way about it.

Many children have not been taught these great truths in a right way and in their desire to learn all about the beginnings of life, they will seek information from those who are not able to teach them and who, because of the mystery of it all, have mixed evil with the thought of it. You should not listen to the talk about it from such untaught people.

Frances Willard, that beautiful woman who

did so much for the world, was very urgent in her teaching that mothers should give their children all this information that they might be saved from wrong knowledge given by those who were unfit to teach. She tells of her own experience in this. Not attending school until she was fourteen because of her sheltered life on their secluded farm, she was left in ignorance of all life's mysteries. She says this is the only thing which she felt her dear mother lacked in her teaching.

On first going to school an older girl who had learned life's lessons in an unclean and wrong way, unfolded to her the great life story. Miss Willard adds that she blushed ever after when the thoughts presented to her that day came to her mind. In later years she had to divest her mind of this improper teaching before she could think of these truths properly and in sacredness.

Just so many boys learn from ignorant companions when their parents have not taught them. You have more to be thankful for than you now realize. You have been taught in the proper way, and you can always talk over these things with mother. She tells you all you want to know and there will be no need to go to others for such information.

I am sure, taught as you have been, you will discourage wrong talk about this sacred subject.

When all children are rightly taught, as we hope they will be in a few years, we shall see a different condition in our schools. In nearly every school there are children who have, because of ignorance, begun to think wrong thoughts. This is why I do not wish you to listen to them and you can always say, "I know all about it, for mother has told me and I don't care to talk about it with anyone else."

God has given all girls and boys a natural modesty about these question that makes them unwilling to talk of them or to listen to wrong thoughts about them. I want you to keep and cultivate this modesty. It will shield you from much sin. Never be willing to listen to what you would be unwilling to tell mother, and your ears will be closed to all uncleanness.

Every organ of the body must be thought of with honor and respect and then we shall take the right care of it. Read what God says of the body, in the 12th chapter of 1st Corinthians, and you will see how we should regard every member.

"But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, but one body. And the eye cannot say unto the

hand, I have no need of thee; nor again the head of the feet, I have no need of you. Nay much more these members which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it."

This will help you to regard your entire body in the light God intended and you cannot neglect any part of it or think of it in a wrong way. Remember, too, what God has planned we should not consider wrong, or allow ourselves to think or hear wrong about it. This too will lead you to see that this great faculty of reproduction is a wonderful thing with which the human family has been entrusted and that it should be sacredly guarded.

God in the beginning created all things, and then he gave to these creatures the wonderful task of creating other beings like themselves. We should think of it only as a great sacred duty,

and thank God that he has so trusted us, his children.

Later on I will show you how wrong thoughts becoming mixed with this wonderful subject have made a great deal of sin in the world, sin that can only be gotten rid of by a right understanding of all our faculties and of their sacredness.

You have been taught the proper and clean names for the reproductive organs that you may think of them as you do of all other parts of the body. Many children never know clean names for these organs and the unclean names which they may have heard from untaught companions have fastened in their minds the thought that they must always be connected with evil. You know that they are just as honorable as any other part of the body and must be thought of in purity. You can speak of them to mother or father as you would of your hands or feet or face, and do not need to blush when you think of them.

CHAPTER XVIII

Development

If ever parents need an unusual stock of wisdom and patience they will need it in the years which usher the boy and girl into manhood and womanhood. They will need to make a careful study of all that this age means and apply their wisdom wisely if they keep within reach of their children and encompass them with loving protection.

Preparedness.—The mother should be prepared to talk with her daughters and the father with his sons to help them get acquainted with the new and complex self which is developing. We will give a suggestive talk for parents, to be changed according to the varying dispositions of those under their care.

My daughter, you are just crossing the threshold of womanhood now and there are many more questions for you to be concerned about. The chiefest among these lessons is the more intimate knowledge of self. Many people every

year make shipwreck of life because of a lack of self-knowledge.

"To know thyself, in other's self-concern;
Wouldst thou know others? Read thyself and learn!"

So says the poet Schiller very wisely, for we cannot learn to measure others fairly until we have mastered ourselves.

We have been put into this world for a great and wise purpose, and we needs must know our adaptability for the work for which we were planned. Nothing in all the world is quite so wonderful as these bodies of ours. To know their every part and the purpose for which each part was intended, is to start with a capital which promises success in the business of living. Not to know is a handicap which makes the work a difficult one and the results fall short of what they should have been.

The day is past, my child, when wise parents shield their child from knowledge of their own natures, even though the getting of such wisdom is to open their eyes to many things of which we would fain keep them in ignorance. When, however, such ignorance opens dangerous ways the child's future is in peril.

Good Golf Timber.

There is nothing more beautiful than a young girl standing at the parting of the ways between girlhood and womanhood. Full of wonder and questioning, a rosy future before her, she is all hope and gladness and life seems a fair and wondrous thing to her.

If she has been fortunate in her mother and teachers she has the right vision of what lies before her. While it is all to be experienced she has no fear but looks out with readiness to undertake all that may come her way and of course she "will conquer."

Although physically she is not rounded out and perfected as woman, yet the stirrings of womanhood are making themselves felt. She is full of question and desire to understand all that lies before her.

You have nearly reached your fourteenth year and have noticed that your form is rounding out, and that your bust is enlarging. If you have been developing as a healthy girl should and not feeding on foolish thoughts, you have been fortunate. Many girls spoil their young girlhood by anticipating later womanhood. They allow themselves to think of boys and seek the things which belong to eighteen and twenty instead of fourteen.

You perhaps do not know what a wonderful change is going on in your entire system at this time nor how carefully you should guard your growth lest this development be interfered with.

As great as have been the external changes in your form at this time, still greater changes have been going on in your body out of sight. Organs that heretofore have been simply growing to maturity, are now about to assert themselves.

At the same time and in connection with the growth of these organs a substance little understood, until these later years, has been forming in your body that has much to do with your rounded and perfect development. This substance, so mysterious and unseen, can be diverted from the use intended, and wasted if too early the girl plunges into society with all its temptations and dissipations. Living the happy, care free life, a girl should, keeping early hours and seeing just enough of society to recreate and not dissipate, she will come into her blooming womanhood, which is so admirable, and be well prepared for the experience of her later years.

Rosy cheeked, quick, alert, bright eyed and unaffected, she is the charming girl we are all delighted to see. How different the one who has been allowed by unwise parents to imagine herself a young woman and has entered into pleas-

ures and amusements that sap her strength and fill her mind with thoughts that rob her of the sweet guilelessness. Soon she will become the drooping, lusterless eyes, sallow skinned, flabby fleshed, old, young girl, who needs must resort to paint and powder to stimulate as far as possible the blooming creature she ought to be.

Does it pay, do you think, girls? Never! and through all your life you will regret it. Life will soon lose its charm for you and you will be blasé before you have gotten out of your teens.

You have learned in your school physiology of all the organs of the body save these that are now developing, viz., the organs of generation, which distinguish you as woman.

Within the bony pelvis, below the abdomen, lie these organs, five in number, which you should now know about. The largest of these is a pear shaped body, and at your age, not larger than a medium sized pear. This organ, called the uterus or womb, is suspended with the small end downward and the body, or large part, above, covered by folds of the peritoneum, the enveloping membrane of the abdomen. The uterus is placed when natural at an angle of about forty-five degrees, with the large part pointing upward and forward and the smaller part downward and backward. This is not fastened securely in place

as many other organs of the body are, for reasons which you shall learn later.

On either side of the uterus and toward the lower part are two small bodies called the ovaries, and leading from these to the uterus are two small tubes called the fallopian tubes. Can you get the picture of these very important organs and their situation from my description?

These are the internal organs of generation, and leading from them outward is a passage called the vagina. The two folds of tissue which enclose and protect this opening are called labia, and between them, above the opening of the vagina, is the urethra or the outlet of the bladder.

You need to know these right names because you should have terms in which to think and speak properly of them. No impure thoughts should be allowed to be connected with these wonderful organs, for they are the part of the body which connect us most closely with divinity and creation. Theirs is the work of procreation, or the making of new life like ourselves.

In the ovaries, as within the ovaries of plants, are generated the germs which are the beginning of the new lives. These germs are called ova, meaning eggs. From the ovaries they pass through the fallopian tubes and are thrown off

each month of your young womanhood, after you have matured.

By maturity is meant the approach of the menses, which will be explained later.

With all these changes which have been described there are others affecting the entire body. The whole physical and mental being sympathizes with the development of these organs of generation. You have noticed uncomfortable feelings which you could not understand, you have been fretful and impatient sometimes, very unlike your old sunny, care-free self, and it has troubled you as it has those who love you most. Your parents have understood the cause of this difference if you have not. As in any other great change it takes you some time to become adjusted and so there is not that poise and evenness in your disposition which there will be when you have reached your full growth. Judgment and reason are not yet sure masters of the body and all its maturing faculties. You see you have to become acquainted with yourself in this new growth and with all that this development means.

This is the time when you will need your mother and her counsel most, and you will be wise and come to her with all your mysteries and perplexities. With her counsel, they will be

straightened out and you will begin to understand.

Your nervous system must become adjusted to take upon itself the new tasks of your womanhood. In becoming adjusted it is like an overworked and confused person that has not yet grown accustomed to the new duties, hence the impatience and fretfulness. Your circulation must also undergo a change, for a fuller blood supply must be sent to the internal reproductive organs which I have just described.

Every month in your young womanhood, after the menses have become established, there will be a flow of blood from the uterus, which is not yet needed, and so will be thrown off. This flow of blood is termed the menses. In your wifehood, when you are to nourish a new life, this blood will be retained to feed the tiny growing being you are cradling in your body; for as you have learned in our earlier talks the little new life must be nourished by the blood of the mother, while it is developing, hence the need of a larger supply of blood.

Do you not see what a wonderful and sacred thing this is, and how reverently you should think and talk of it? Never, by any chance, allow yourself to speak of it in a light and trifling way, or in a suggestively wrong way; as if it were

something connected with evil. Nothing which the Maker has ordained and planned is evil; and when it is so considered you wrong yourself and your Maker.

In these days you should be out of doors a great deal and not have tasks that would burden you or be too great strain in this growing time if you are to come into your inheritance of womanhood, with all its duties and responsibilities, in full health and strength.

When this flow of blood or menstruation has become fully established you will feel much better, as then your nervous and circulatory system have become in a large measure adjusted and you will be conscious of poise and control.

Oftentimes when the menses appear you may feel languid and have backache and perhaps a headache; but if you are entirely healthy you should not be much inconvenienced or have any great discomfort at these times. However, you should always take great care that there be no extra exertion or excitement during the menses and in after years you will be healthier for this care.

It is the custom of French mothers to keep their daughters in bed for two or three days at beginning of each menstrual period and thus make certain that they do not overtax themselves.

This may be wise, but with proper care during the month and right living all the time, with sufficient exercise and out-of-door life, a girl should be able to go through natural changes without serious discomfort, besides attending to her ordinary duties.

Exposure to severe cold, or wetting the feet at this time should be carefully avoided as carelessness and severe chilling has many times resulted in a quick decline and death. It may only stop the flow at this period, and the next month it will appear again, but many times it will so interfere with the function that it will result in serious ill health for years. Dancing, skating, sleigh-riding and similiar over-exertion and exposure should, at this period of the month, be strictly avoided by all who value good health.

The matter of dress must also be considered, as this has a great deal to do with a strong body. Especially must one know how to dress in these growing years when the figure is assuming its form and full development. If clothing is worn which restricts the natural growth, it will be difficult to correct it in the later years.

No clothing should be allowed to weight heavily upon the hips and abdominal organs at any time, but this practice is especially harmful in these years. Tight clothing will not let the

chest expand as it should and will crowd the abdominal organs out of place.

A corset waist, without bones, is all that is needed to keep the clothes in place and will give a good form if a girl has learned to carry herself well. Erect, shoulders thrown back, abdomen in; but none of these things exaggerated into deformity as they have been with wrongly dressed girls in the past decade. High heels should not be worn as they throw the body out of proper position and press the abdominal and pelvic contents out of their natural place.

The uterus is not fastened so securely in place that carelessness may not displace it. This is another thing that cannot be learned too early. Ignorance of this has, through over-exertion, brought on troubles that have lasted for years and have made life very miserable.

This little room, the uterus, is suspended by ligaments or folds of the membrane that covers the bowels, and it is fastened so loosely that in pregnancy, when the prospective mother is carrying her little one, it may freely move from the pelvis to the abdominal cavity, as the child enlarges, from the tiny speck which it was at the beginning, to the baby which weighs six, seven, eight, or even ten pounds. You can easily see that if it were fastened immovably in place,

there would not be room enough in the pelvic cavity to contain it; but, as it is, it can rise in the abdominal cavity as it enlarges from month to month.

In little girlhood, when this organ is small and not fully developed, it cannot be so easily misplaced; but at maturity or growth into womanhood, it is large enough to be thrown from its position if one is not careful.

The jumping, climbing and romping, which are perfectly harmless in childhood, cannot be indulged in in young womanhood without fear of doing harm to this little room that matters so much to the health and happiness of a woman.

It may mean, if it is severely misplaced, that she can never become a mother, or if she does it is with great difficulty and she may be left an invalid, suffering greatly at each menstruation.

This you need to know that you may exercise the right care now, and not deprive yourself of health or the blessing of children when you have a home of your own.

Again, remember that all these questions should not be talked over with your girl companions, for often lightness and levity, or a much more serious thing, wrong thoughts, are started. In ignorance, many times, otherwise good girls

talk of these things as of something to be ashamed of or sinful. These truths are sacred and should always be so considered.

During your girlhood years your mind should be little occupied with thoughts of these organs, or their work, only enough to insure proper care and health.

It is your right in these years to develop into as strong a woman as you possibly can, that you may be the intelligent helper that every woman should be and so aid in correcting some of the errors that have come through ignorance and wrong understanding in the past.

Years ago mothers did not teach their children all that they should know, and this generation is suffering from the ignorance. We do not want the next generation to be so handicapped.

If mothers and fathers had been taught in the past what young people are being taught now, there would not be so many unhappy and sickly children in the world today, nor as much sin. Keep all this knowledge as a sacred trust and there will be better homes, happier families, stronger and wiser parents, healthier children and a happier world to live in.

CHAPTER XIX

Knowledge That Protects

Much as we would like to shield you from a knowledge of sin and vice in the world, yet we know that you cannot be fitted to avoid the evils about you unless you are informed concerning them. You should learn of them from your rightful teachers, your parents, and I am going to tell you everything, lest you, like so many other girls in our land, fall through ignorance from your high estate of womanhood.

God so arranged that the attraction of the sexes be very pleasurable, and when it leads through love to marriage, yielding to this attraction is legitimate and right. In marriage the Creator planned for one man to choose one woman out of all the world to be his wife and the mother of his children. He gave each a great love for the other to so lighten the burdens of married life.

The father has to learn to give up selfish pleasures in order to care for those he loves, to

work hard to provide for them often at the expense of his own comfort, and to endure hardships for them that he would endure for no other reason.

The woman willingly consents to become the mother of children, even though in child bearing she must suffer great pain and discomfort, and knows that she may be called to give her life for them. Then, too, she must deny herself many of the selfish pleasures of life, that might have been hers had she not chosen to be a wife and mother, because of the love which she has for the man of her choice and for the little ones of whom she is the mother and he the father.

Of course, where there is the love, neither the husband or the wife think that it is a life of sacrifice. The pleasure that they have in each other and the children more than compensates them for the things which they have denied themselves.

What do you think a father and mother would value more than their love for each other and for their dear children, and what in all the world could make up for the love their children give them?

And yet there are many men who are unwilling to take upon themselves the responsibilities of married life, and the loving care of one woman

and the children that should come to them. Out of marriage they attempt to find the pleasure that should be theirs only in lawful wedlock. To pander to this wicked desire in man, many girls are ruined and much evil occurs in the world.

Yes, there are some women who tempt men to be immoral, but because of false teaching there are many more immoral men than women. Man is the one who was meant to take the initiative in all these matters of sex relation, and woman was meant either to repel or to encourage his advances.

You would think it strange to see a young woman calling on a young man, or inviting him to accept her escort to an evening entertainment, would you not? This is partly the result of custom and the larger part because man has from the beginning been looked upon as the leader in all these things.

Some women, as well as men, have inherited a tendency to evil and have become immoral because they choose such a life. By far the larger number of them have been misled by pretended love and have allowed too many liberties.

You see now why I have been so careful that you should deport yourself modestly when in the company of young men. This is why I have

taught you all about yourself and the secrets of creation, that you might guard your maidenly and motherly instincts so sacredly that you would never be led into wrong.

Girls, as you know, are considered disgraced who are known to be allowing these liberties which should only be given in marriage. When a woman who is not married gives birth to a child, it tells to all the world that she has been led into wrong. She is called a ruined girl and it will be very hard for her to live it down and take an honorable place again in society.

Those who have been misled through love and promise of marriage should have our special pity, and we should do all we can to help them into a right life. Because there is so little pity shown a daughter when she has made one misstep, many poor girls have given themselves up to lives of shame, thinking that they would never again be countenanced in good society. They have sold their virtue to the highest bidders.

Yes, they are called prostitutes, because they have prostituted the highest function of motherhood to base purposes.

Of course it is a life of sorrow and they try to drown their misery in drink or by taking drugs, and soon seem lost to all shame. Too often they are condemned as having no desire

to live better lives. Many times their very boldness may be to cover sorrow and anguish that they have so fallen, and because they think there is no one who will reach out a helping hand to them. The world does not deal fairly with the woman who has sinned when they treat the man to so much more of kindness and forgiveness. The following poem presents the attitude of the world.

WHAT OF THE PRODIGAL GIRL?

We all have a heart for the prodigal boy
Who was caught in sin's mad whirl,
And we welcome him back with songs of joy;
But what of the prodigal girl?

For the prodigal boy there's an open door,
And a father's bounteous fare;
And tho he is wretched, sick and poor,
He is sure of a welcome there.

But what of the girl who has gone astray?
Who has lost in the battle of sin?
Say, do we forgive in the same sweet way,
We've always forgiven him?

Does the door stand ajar, as if to say,
Come, enter, you need not fear?
I've been open thus since you went away
Now close to the second year.

Or do we with hand of hellish pride,
Close and bolt the door,
And swear, "While heaven and earth abide
She will enter here no more?"

Oh Christ! It seems we have never learned
The lesson taught in the sand,
For even yet the woman is spurned
And stoned in a Christian land.

Down into the slough we hurl her back,
Then turn around with a smile,
And welcome the boy from the sinful track,
Tho he may have been more vile.

This is a fair presentation of the truth as it exists in this day. Many so called good people have not learned how to deal kindly with the erring girl. Never condemn her, dear child, but always pity her.

I told you that there were more immoral men than women. That is largely because of two things. First, the boy has not been taught all that strong young manhood means; nor how to properly respect himself in his manner of treating the opposite sex. And second; there has been for centuries a double standard of morals, one for men and one for women. Young men have been excused for lives of immorality,

while girls and young women have been condemned for the same thing. You can see that this is not fair. Both should be condemned or forgiven alike. It is not right that the woman should bear all the shame when too often she has been led into sin through her love for the one who has caused her fall.

For all these reasons I have tried to teach you the things you should know, that you may be on your guard when you meet those who are not honorable and who seek the love of girls and women for base purposes.

But girls are in some measure to blame and in many instances greatly so. If they are careless of their deportment they must not wonder that men take advantage of their weakness. Men of honor would not, of course, but men who are living for the baser side of their natures. are willing to drag others down to their level.

You will understand from this how careful girls should be of their choice of acquaintances. Some thoughtless girls, thinking that they want a good time, will make acquaintances outside their homes that their parents know nothing about. Before they know it, they are on dangerous ground, and have been led to do things little by little that would have been abhorrent to them at first. One is so easily influenced by

the company she is in that every girl must be exceedingly careful of the friends she makes.

I have known girls who, spending the night with their girl friends, have thoughtlessly accepted invitations to places which their parents would never have allowed. In those places they made acquaintances that were what they thought attractive. Withholding the knowledge of them from their parents, the careless girls became so carried away with their new friendships that they believed the protestations of love and promises of care and protection, and all too soon they awakened to the fact that they had been led into snare from which they seldom can hope to escape. They are ruined girls because they put their trust in a stranger rather than in father and mother.

No, they are not girls who are willing to confide in their mothers or whom their mothers confide in. So many parents forget that every step of the way their girls need their guidance and counsel. They become so busy about other things that amount to little, that they fail to be the companions which their children most need. Mothers and daughters should grow nearer together every day of their lives, and will if they begin aright.

Girls Need Outdoor Sports far more than Skill in Crocheting and Embroidery.

Let me say a word further concerning this double standard of morals. We can scarcely understand how this sentiment ever started. One often hears the expression, when speaking of wild boys, "He will be all right in a few years when he has sown his wild oats." As if it were possible for a boy ever to be the same after giving way to his baser nature and living a life of shame for a time. Boys and young men knowing this to be the sentiment of many people who are called good, are led to do things that they should not, confident that they will be excused for it because they are men.

No, we have not allowed your brothers to accept these false standards of life. We have made it very plain to them that God's commands are for men and women alike, and that there is no double standard in His laws.

When a woman, who had sinned was brought before the Master, He said to her accusers, "Let him that is without sin cast the first stone," and no one there dared to cast a stone at her.

Then Christ, turning to her, said, "Where are those, thine accusers, hath no man condemned thee?"

She answered, "No man, Lord." And the record is, "Jesus said unto her, neither do I condemn thee, go, and sin no more." Christ, know-

ing the hearts of her accusers, condemned them alike. He did not excuse the woman, but said, "go, and sin no more."

The Results of a Life of Sin.—Another view of immorality, is necessary if we are adequately informed. God so showed his condemnation of the debasing of this great procreative function, that he has placed fearful penalities upon it. There are terrible diseases which are induced by indulgence in immorality. These diseases are, more often than otherwise, incurable; and the saddest part of it all is, that the innocent must suffer with the guilty.

Perfectly pure women may contract these horribly contagious diseases from their husbands. I am sorry to say there are many such cases. Little children in the family may contract them from the father and mother, and all their lives they must bear the weight of sorrow that comes from no fault of theirs.

These diseases not only render unhealthy those who contract them but make it impossible, in many instances, for fathers and mothers to give life to the little children they may so much desire. They must go through life knowing it is impossible for them to have children of their very own.

Many times mothers or wives who contract these diseases, become so affected that they are obliged to have all their internal reproductive organs removed. This is a very serious operation, and one which does not always result in health for those who must undergo it. Great surgeons who have a vast amount of such work to do, tell us that a very large per cent of the abdominal operations upon women are from these causes.

The most serious of the diseases is *syphilis*. It poisons the entire system and is the cause of a great many other diseases. Nervousness, insanity, paralysis, blood ailments, skin affections and general ill health may come as penalties for the broken moral law.

The poor girls who sell themselves, or who are dragged into lives of shame, soon become infected and in turn give the plague to all who seek their companionship.

Thousands of little children are walking in blindness today in our land because of *gonorrhoea,* another of these terrible scourges. Many come into life with blood so depraved that we are told one-half of them die before they are five years old; sixty per cent of them are defective; and few, if any, are perfect. They must struggle along through life, burdened with the sins of

others. If you could visit the wards of our hospitals where these victims are treated, you would see such sights as would make you forever after determine to be a woman who would fight the sins which lead to these terrible things. You would see poor girls who did not know of these horrible results of a life of shame until too late, dying in the same way, literally eaten up with the foulness of their disease. Wives there, too, are paying the penalty of their husbands' wild oats. In other wards you would find men in the same fearful conditions, many of them saying, "If I had only known all this when I was young I would have avoided the sin and shame which have brought me here. Neither father, mother nor any one else ever told me anything. Why don't parents teach their children the things which they ought to know, if they want them to walk a safe path?" Poor boys, they are the victims of the sinful neglect of their parents.

Because of the false standards of morals, many men are infected in their thoughtless youth. They sow their wild oats and in after years, thinking themselves cured, they choose pure innocent girls for their wives. Some day they wake up to the shame and horror of the knowledge that they have given (to those who are dear to them and whom they have promised

to love and cherish) the fearful scourge. In some states it is already a law that there shall be no marriages allowed without a certificate from a physician showing that the applicants are free from these diseases.

As unpleasant as it is, you need to know all these things that you may be doubly careful in your acquaintances.

Your father and I are very sure that we shall be certain of the clean life of the young man who seeks our daughters bye-and-bye.

Because it is so difficult to know the character from the manner and appearance of people with whom you are thrown by chance or in traveling, young girls need to be exceedingly careful lest they are drawn into traps which are set for the feet of the unwary.

Many of these men and women who plot the downfall of girls are very pleasing in their manners and are careful not to overstep the bounds of propriety. The girls, ignorant of their true nature, are easily deceived by these wolves in sheep's clothing.

These evil doers are everywhere and thousands of girls in country and city are drawn into their traps yearly. There may be girls who want a good time and not particular where and how they get it; girls who are found in public places

unprotected; girls who make friends in traveling and accept attentions from those whom they do not know; girls going into a great city, and who are not careful to find a hotel which is safe; girls who think they are smart enough to care for themselves and will not listen to advice and warning; girls who are a little loud in their manner and dress; girls who think mother and father are too strict with them; girls who allow themselves to become friendly with women who are comparative strangers to them; unprotected girls who are employed in city or country; girls who are in business and who are not careful; girls who answer advertisements in seeking employment; girls who go to an unknown employment bureau; in short girls everywhere who are not taught and are not strictly on their guard.

In other chapters of this book you will read of instances of the trapping of girls in all parts of the world. You will be taught again how necessary this knowledge is and how careful you must be wherever you are.

So necessary is this caution and so greatly are girls in need of protection that in every depot of our larger cities you will find matrons whose business it is to watch the incoming trains and be ready to offer assistance whether it is asked or not. Notices are posted in railway stations

of many of our country towns, warning girls not to go to the city to work unless they have friends there, have a position and a good and safe boarding or rooming house.

The Travelers' Aid Society has been organized for this purpose and has done splendid service through its earnest and untiring helpers. Y. W. C. A. workers are as vigilant and offer a perfectly safe home for the girl who is traveling through their city or is employed there. It is only a pity that they are not large enough and numerous enough to have accommodations suited to the pocket book of every employed daughter in the cities of the land.

Women's Clubs are also interesting themselves in the protection of girls and have been instrumental in doing great good. The work of understanding and unlift is still going on. Some day the land will be free from the abuses that have wrought such evil and danger.

You may have wondered why there are now-a-days no public drinking cups on the trains or in railway stations or why there are neither towels or soap for general use in the toilet rooms. It is because of the contagiousness of these immoral diseases. Physicians and social workers have alarmed the public and these safeguards to the traveling public have been demanded.

Liquid soap that can only be used by tipping the receptacle and letting a little drip on the hands is provided instead of the bars that used to be found in all public places. In all good hotels you will find on your toilet table a small bar of soap that has not been unwrapped in order that you may be certain it has been used by no previous guest. Also, in the best hotels the baths and toilets are cleansed thoroughly each day with a germicide. If you are not certain that this has been done, take your bath by wetting the towel in the running water of your private room. Always protect yourself when traveling by providing a towel, wash cloth and soap.

It is well never to sit down on a toilet without covering the front of the seat with paper. These safeguards cost little time and thought and may spare you a great deal of sorrow and suffering.

As a matter of safety, if for no other reason, promiscuous kissing should be forbidden. A physician tells us of one young man who was very free to kiss any girl of his acquaintance who would allow such liberties. He gave syphilis to seven of the foolish girls.

You will remember how particular I was that you have a room by yourself the year you were in boarding school. It will be the same when

you go to college this fall. These precautions are necessary because you can never be sure that the girls who might be your room mates were free from these diseases. A young woman graduate, from one of our leading christian colleges, roomed a year with a young lady whom she afterward discovered was suffering from syphilis. While she was mercifully spared from the contagion, still, the danger was great.

Every father and mother should make it their first concern to be as sure as possible that the young people who are invited to their homes, or with whom their children associate in the homes of others, are free from these terrible diseases. The time is coming when we shall be publicly guarded against them. Country and village girls are often attracted by the lure of the large city and imagine that there they can find opportunities which are denied them in the country. The wages, which seem large to them, will be found utterly inadequate when room and board and all the necessary expenses of a girl away from home must be met.

True sad stories are told of hundreds of young girls who went to the city with high hopes and no thought of anything but a perfectly honorable life. Though poverty, hunger for companionship and good times, and often hunger

for food, they are led step by step downward. Before they realize it, they are lost to self respect and life is robbed of all its sweetness for them. They were innocent care-free girls in the country, but knowing little how to meet the temptations and deprivations of city life, they are drawn into sin.

Herbert Kauffman pictures the life of one such daughter, which might be the story of thousands. He makes it appear that even satan himself grieves for girls like this.

FIVE DOLLARS A WEEK

Thus is it down in Beelzebub's books,
August the 17th. Isabel Brooks.
Home in the country, folks decent but poor,
Character excellent, morals still pure,
Came to the city today and found work;
Wages five dollars, department store clerk.
Wages five dollars, to last seven days;
Three for a miserable hall bedroom she pays,
Two nickels daily the street car received;
One dollar forty for eating that leaves.
One-forty has quite a long way to reach.
Twenty-one banquets at seven cents each.
There: every penny of wage has been spent;
Squandered for eating and riding and rent.
Spendthrift: she ought to remember life's ills;
How in the world will she pay doctor's bills?

What if she's furloughed? There's always a chance;
Isabel ought to save up in advance.
Hold: I've not mentioned her clothes, she must wear
Dresses, hats, stockings, shoes, ribbons for hair.
Where shall she get them? Suppose that we stop.
Perhaps we would better just let the thing drop.
You, good math'metician, may figure it out;
It's a matter of figures, or figure, no doubt.
Look at this picture, it's better I'm sure,
Character excellent, morals still pure.
What else is written we'll not look to see,
Beelzebub thinks much the same way as we.
Why! As I live, there's a tear in his eye,
What in the world can make old satan cry?
Surely the devil is feeling his age:
Look what he's written on Isabel's page:
"Virtue's a luxury hard to afford,
When a girl hasn't money to pay for her board."

Seek no employment bureau unless you know it to be perfectly safe. So many of these places cater to the underworld and send their enquirers to places that are full of danger if not into the very jaws of moral death.

Make no friends in city or country that someone in whom you have confidence cannot recommend. Seeming friendship, especially in the city, often means anything but actual friendship.

Choose careful places of amusement and those which recreate and will not spoil.

Infinitely better is it for the country girl to remain at home, or in the community in the home of some friend, if she must earn her own living, than to risk the dangers and temptations of the city and share its loneliness and thankless work.

"Back to the country" is a fine cry and may well be the slogan of every girl who has not an absolute call to the city. The stories of the heartaches and the hardships and sorrows of multitudes of such girls have not been written, but the few which have tell only a small part of the suffering. Believe it, girls, and do not subject yourselves to years of hard and toilsome work which too often unfits our splendid daughters for wifehood and motherhood.

Wholesome work on the farm, amid the friends whom you have known and tested, will well prepare you for whatever awaits you later in life. Stay at home and help to make the country what some communities are becoming today, places where all the advantages can be had without the serious dangers. The country place may have today the telephone, the automobile, the traveling library, the lecture course

and the school township societies, with all God's out of doors to enjoy these things in.

To our young womanhood who are still in school let me say a word. There are in every school and college in the land those whom you should not make close companions because of their loose and careless moral lives. You cannot do it without imperiling you own standing. In high school or college do not let yourself be drawn into the society of those whose morals are in any way questionable or whose ideals are not the highest. You cannot afford to do this. You soon drift into and breathe freely the atmosphere of those with whom you are most closely associated. Beware of careless standards and questionable reputations, no matter how attractive the young man or woman may be, if you value your own standing and safety.

There are tragedies every year in our high schools and colleges which wreck the lives of many girls. A word of warning should be sufficient to the girls who are living to make the very best of their lives.

The octopus of vice reaches out its poisoned tentacles into schools and colleges and snares the careless and unwary. Today you must be on your guard everywhere. If you must travel alone to and from school, make friends with *no*

one. Many a wolf in sheep's clothing gets on the trail of an unchaperoned girl. Accept no offers of help or advice except from those who are paid for their services and upon whom you can rely. You will seldom need the help of the train officials and in the depots the matrons and the Traveller's Aid Workers, as well as the deaconesses, will be safe for you to confide in if you need a counsellor.

It is a pity that such minute directions need to be given, but until we have unitedly driven out the glaring evils of the day and made our land more safe, we must hang out the danger signals.

CHAPTER XX

The Age of Attraction

These years upon which you are now standing may well also be called the age of attraction. You will not only be attracted to members of the opposite sex, but they to you, and it is perfectly proper and natural that you should be so attracted and attractive. This is a part of God's plan for you, and you must hold this also as sacred trust.

Everywhere in nature has this been in some way exemplified in the two sexes. Take for instance the bright plumage of the birds. The color and fragrance are given to the flowers to attract the opposite sex or to attract the bees and insects which are often made to be the go-between in sex life.

As the flowers are made beautiful by a gracious God, so is it your privilege to make yourself as beautiful as possible to be attractive in the highest way to others. Only never forget that the height of beauty is not of form and features alone, but of the soul and its expression.

A very plain face may be made beautiful and attractive by the character which writes its history in that face; or it may be made more plain, as the most beautiful face may be degraded, by the downward tending of the soul and character.

You remember the illustrations of the artist who chose a beautiful child to paint into his great picture as an angel. In after years when he wanted a face that expressed so much of wickedness that it would suit the face of his devil in the same picture, he found a young man that had such a degraded face and sought him for his model. To his amazement he found that the lovely child and the depraved young man were one and the same. All the loveliness of the little face which had promised so much, had been obliterated by the life of sin and degredation. And likewise:

"One man was given a misfit face
By the gods that fashion the human race;
His nose was long and his chin was square
And his teeth went slanting most everywhere,
And his skin was coarse and his mouth was wide
And horses looked at that face and shied.
But his thoughts were pure and his heart was clean
And he loved the good and hated the mean.

And years went on and the soul within
The soul of the man who hated sin
Lit up that face till it seemed to shine
With a beauty rare of a face divine.

"Another was given an angel face
By the gods that fashion the human race,
But he chose the path with the downward grad
And wandered far where many have strayed.
He played the dice and he held carouse,
He was false to his friends and false to his vows
And his thoughts were full of the wicked delights
Of his heated days and sordid nights.
And years went on and the soul within
The soul of the man who courted sin
Had written large on that angel face
A record long of dark disgrace;
And people said as he hurried past,
'What a fiendish face on that poor outcast.'"

—*Author Unknown.*

Our faces are made beautiful or the opposite by the thoughts we think and the deeds we do day by day. Each thought, each deed, is writing its history in our faces. How careful we should be that these histories tell only of struggle and victory, seldom of defeat.

Do you remember the description of the face of John Brown's Ailie in the story "Rab and His Friends"?

"She had the most unforgetable face I ever saw, a mouth firm, patient and tender, which few mouths are, a face full of suffering but fuller of its overcoming." So you see we make our own faces by our thoughts and actions.

A great writer of England, Prof. Henry Drummond, once said, "We say we go out on the streets and strike hands with our friends. Ah, we do more than that, we strike souls with them." If this be true, girls and young women should be very careful what their souls are if they are going to give a little bit of themselves to everyone they meet.

You are young yet, and you should have very good friends among your boy and girl acquaintances; but you want to think of them in this healthful way, as friends simply. Make them good comrades, and be as attractive to all of them as you can. Leave more than this for later years. Many girls spoil all their young days by thinking of boys as lovers long before they should be having any such thoughts.

Then, too, when girls are so forward, they lose in large measure their attractiveness. When they hold themselves in reserve they are more admired and sought as friends. Think too much of yourself to be forward with boys and you will be more respected.

Be frank, outspoken and honest with your boy friends as with your girl chums. You will find that you will have more enjoyment in their companionship than if you are thinking and acting in a grown-up manner. In fact, the more a girl can put out of her mind the thought that she must appear different with her boy friends and her girl favorites, the more will she be respected and admired.

Avoid everything like flirting and actions that seem done just to attract the attention of the boys. Be your own sweet, natural self. The other days will come soon enough. You can't afford to lose out of your own life these delightful times when you are free and happy with no thought save to get and give as much happiness in life as you can.

Teachers have said: "My girls are dear, but they don't seem to know that they are silly when they try so hard to attract the boys. They are attempting to be grown up too soon; and the boys don't like them as well as they do those girls who are content to be girlish and just good comrades."

Yes, there are some boys who are silly too, but you don't like them as well as you do those who are more sensible. Always discourage any such thing in your boy companions and they will

soon learn that you prefer their kindly friendship better than the foolish attempts at lover-like attractiveness.

Girls usually get what they are looking for. If they are looking for friends they find them, and if they show that they are looking for those who will single them out from the rest and offer them decided preference in a foolish grown-up way, they will find that. Bye and bye they will wake up to the fact that they have lost one of the keenest enjoyments of their lives. They have become so tired at playing at love that the real thing has lost all its attraction. The jolly friendships between boys and girls, which Miss Alcott pictures in her delightful stories, is what I mean. Nothing could be more beautiful.

One can only admire the way a girl answered a note that was thrown on her desk one day by one of the boys of her class who had struck the silly age and didn't know quite how to deport himself. He began it "Dear Mary," and underscored the "dear" significantly. She read it and put her head down and laughed, and she knew he saw her. Then she wrote across it, "You silly, you aren't half so nice as when you are sensible. I don't like this and you can't be my friend if you write again in this foolish way."

That was the end of it, and when he said to her, "Some girls like that sort of thing, but I like you better for not caring for it," she had her reward, and was glad that she had not allowed herself to be classed with "some girls."

Never do anything just to make yourself noticed by the boys. When one sees girls flaunting their finery and bartering their smiles for over-attention, one is reminded of a peacock that spreads its tail and struts about back and forth just to draw attention to itself.

Be so fine, my little girl, that people can't help liking you and you will get all the attention that is good for you. To forget self in kindness and ministry to others, and in making them have a good time, is a splendid rule of life.

All this is not only getting ready to be beautiful, *but it is* being beautiful in the most charming way, and all your friends will recognize it and rate you accordingly.

After a lecture before a company of high school girls was ended, an opportunity was given to ask questions, which they were permitted to write, thus doing away with any embarrassment which they might feel. A few of these questions and answers are given here.

Like the large number of the daughters of the land, many of them had not yet awakened

to the thought that they must have a real aim in life to make out of it what they should. They were drifting along carelessly, doing the tasks set them with little thought of its application to their future lives of usefulness. In fact, to the real purpose of self, they had given little, if any, thought.

Sometime they were going to make their plans and choose their life work; but now they wanted a good time, and the days were going rapidly. Some time they were going to do great things; but it was too early to bother about it yet. As well might a rose bud dance away in the morning of its life and say, "Never mind about the full blown rose, I will come back and tend to that bye and bye, I am so pretty now that I want the world to see me." But when it comes back it is but a faded bud, that, try as it will, can never unfold into the full bloom it promised.

These were the dear girls to whom the lecture was given, and they were the type of those found the world over. They only need to learn that they can have the best time when the purpose is high to make the most of their developing years.

The first question was, "How much should a high school girl go into society?"

I answered, "Very little. School is her business and only so much of society as will recreate her for the work of these years should be allowed. One evening a week, and that not on a school day, should be sufficient, with all the restful fun she can pick up going to and from school.

"What do you think of a girl standing on the street corner and talking with the boys of the school?" asked another girl.

"Only this," I said. "It cheapens a girl to do this, and makes her common. If they cannot finish their conversation while walking home, then let the young man call. Real gentlemen think much more of a girl who will not do this than of one who will."

I picked up another question which I recognized from the blue paper upon which it was written, as coming from the hand of an over dressed, tired looking girl who had handed it in with a sort of bravado that was not pleasant to see. This was what she had written.

"When attended home by a young gentleman from an evening out, should she allow him to kiss her good-night?"

As I read the question I looked from one to the other of the young girls to whom I knew no mother had ever given counsel, and I was glad to see a blush on the face of the questioner.

I replied, "No girl who respects herself as she should will allow such liberties. She who does, soon becomes known in her set as one who rates herself at a low price, and she will be sought by those who take such liberties and think less of the one who grants them. A girl who allows them will soon have the keen edge of her modesty worn away and will be quite likely to fall into greater temptations because of it. Will you listen to one young man's opinion of it? He was to leave town, and his mother had given him a party the night before he was to leave, inviting his special friends.

When all had gone except two girls whom he was to accompany home, he said banteringly, "Are you going to kiss me good-bye at the depot tomorrow, Lina?"

"Why of course, don't I always?" she replied, laughingly.

When he returned from his walk home with the girls, his mother asked, "Roger, why didn't you ask Mary if she would kiss you good-bye?"

"Well," he replied hestatingly. "She isn't that kind of a girl, and I really think she would slap me in the face if I offered to do it."

"Which of the two girls do you like the better?" pursued the mother.

"Why, Mary of course. Lina is good fun; well, and so is Mary, but not the same sort, and Mary is the one a fellow would rather tie to."

"Do you think engaged young people should allow endearments?" was the fourth question.

"High school young people should not be engaged," I answered. "This has wrecked many a life. If marriage follows it is quite likely to shorten the school days and send the young people out into the real work of life illy prepared for its duties and responsibilities. More often than otherwise marriage does not follow, but the engagement entered into so prematurely and the liberties allowed may mean degradation to both. Sometimes silly girls fancy it may give them an added importance if they are known to be engaged. Too often though it is the beginning of a life of trifling with the affections of the other sex, which soon marks them as heartless flirts and takes away their bloom and beauty. Or trifling with the holy instinct, love, they come to think it of little consequence, and, tired of it, as they have experienced it, they later wreck their happiness by contracting a marriage for money, or position, which too many times has an ending in a divorce court."

"A sadder picture than this even, is offered by the many girls who, beginning in this thought-

less way, cheapen their highest gifts and yielding little by little, liberties are taken which no self-respecting girl will allow, and the way downward to the ruin of character is easy."

"You said every girl marked her price. What did you mean?" came a question impulsively from a bright eyed girl, who had been listening very attentively.

"Think for a moment, and you will see I am sure," I replied. "Her manner among her associates, her words, her reserve or boldness, tell to the world the price which she sets upon her own worth. Self-respect always attaches a high price to the individual; while weakness, boldness, and the ready giving of liberties, as surely mark her at a low price.

"I often think of a bargain counter when I see a bevy of thoughtless young girls on the streets or in public places.

"You have been in a large department store and seen, we will say, a shirt waist bargain counter. Waists that were formerly worth four or five dollars are thrown promiscuously with waists that were never worth more than a dollar and a half. All these, together, marked down to a dollar. How can this be done? Some of them are soiled by handling, in others a defect of cut

or fit is found which has not been remedied, and some of them, though of superior material, look like the cheaper ones and will not sell; so all are dumped down together to be picked up by the bargain counter purchaser.

"Do you want to get on to the bargain counter of life, girls? Of course you do not. Then be careful of your associates, your manners, your dress, your womanly reserve."

"How can we know the character of the boys we meet daily in the school or in society?" asked a sober senior.

"There are several helps to this," I answered. "Watch their associates, their manner of respect or disrespect as shown among their companions; their faces or their words. Ask your brothers of the character of those you meet in school or elsewhere, and if they love you as they should, they will not allow your association with those who are not clean and pure in their moral lives. Make good comrades of your school friends whom you know to be good, but go no farther in your young years. Your wisdom and discernment will increase as the years go on, and when you come to make your choice for life it will be a wise one."

These are not all, but they are the most

important of the questions of these bright inquiring girls who were

> "Standing with reluctant feet,
> Where the brook and river meet?"

They had not yet learned to read the signs along the broader streams of life. They evidently had had few, if any, advisers. They all wanted to know the right way in which to deport themselves, but had had few lessons from those who should have been their teachers, and had followed the lines of least resistance, content to follow where others led.

These years are of mighty importance to you, and your attractions to the other sex must be always that of a self-respecting young girl who is living her girlhood out in the manner which belongs to girlhood, not to more mature years.

CHAPTER XXI

Young Womanhood

You have come to the years, my daughter, for which we have been endeavoring to fit you—you are now a young woman. We believe that you understand the seriousness of life and its obligation sufficiently well to make you desire to take the responsible place that awaits you. That you will fill that place honorably and faithfully is our earnest wish.

It matters little what has been done for you. The big thing is what you have made these advantages inspire you to do in the working out of your own life. Wealth, position, power, influential friends, native ability, heredity and environment will count for nought if the soul be not set for the highest things.

"One ship sails east and another west
While the self-same breezes blow.
It's the set of the sail and not the gale
Which determines where it shall go.

"Like the ways of the winds are the ways of the fates
As we journey on through life.
It's the set of the soul that decides the goal
And not the storm and the strife."

This is a good watchword for any girl and should give her courage no matter what her handicaps. For "There's no defeat in life save from within; unless you're beaten there you are bound to win."

What I shall say to you tonight, my daughter, will be said for all girls; for I believe all stand on much the same footing. The standards of man and God for measuring success are very different; we will understand bye and bye that many a life which we counted successful has been a failure, and many that the world has counted failures have in God's sight reached the highest success.

Begin your young womanhood with no envy in your heart for the position or power of another. You have your own place and the one that God planned for you and it only remains for you to do your work. You will reap the full reward for your service to the world.

A college education may be made a great help to you or it may be a hindrance. If you rely on that and not on your best endeavor it will cheat

you of the place planned for you. Not all education is secured in the schools. Many of our best educated and most useful men and women have never been inside of a college as students. They have taken advantage of every opportunity that was theirs and have come out at the top of life while their college friends are away back at the foot of the hill. Books and magazines of the highest quality are easily obtainable in these days and an earnest young woman has need only to take advantage of her opportunities and she may come out the peer of those who have had every opportunity. The "set of the soul" is the determining factor.

Then remember also that hundreds of people everywhere are waiting to push you in the direction in which you are determined to go. If the way of choice be upward, you will find helpers; if downward, then, there are pushers innumerable for every young woman. Temptations and difficulties await you everywhere and the armor which you have fitted to yourself will be your defense.

In no sphere of life is a young woman of today called to greater service than in the social and moral world about her. What you are is going to determine your usefulness or your uselessness, both in what you do for yourself and,

in the service which you render to the community in which you live. What ideals you have fixed, what companions you choose, what books you read will all have a large bearing upon your future accomplishments. A cheery, happy, well-poised young woman, with a determination to succeed is a mine of wealth to any community. If every young woman would sit down for an hour or more and take account of her stock of accomplishments; of her ability; of her fitness or unfitness for this or that; of what is lacking in her stored up material that must be supplied in order to make her position among the world's workers assured, there would be fewer failures in life. Work faithfully planned and carried out will bring you to the shores of greatest promise.

These early days of your young womanhood are of inestimable value to you and must not be wasted. They are full of opportunity. Seize that which will most surely lead you to the desired goal.

"But," you say, "what if I do not know the goal I should aim for, what then?" The first goal is a finely developed womanhood. Putting out of your life all things that will offend and that will lessen your helpfulness, and cultivating earnestly all that will strengthen character. This is the foundation work for any sphere and you

cannot be amiss, in these days of decision, in making the most of these helps.

The first work for which every woman should fit herself is that of homemaker, which means, wifehood and motherhood. Every true young woman has this in view, and it should be given her first concern. In this field greater opportunities await her than in any other. Let her look upon it as a profession, the greatest and most responsible in the world; and so prepare for it.

"I know, mother, and I shall never forget that first counsel we had when we were not very big children. You and father said we were old enough for our first lessons on the value of a home and what we should be doing to fit for it. I remember father told us that parents sent their sons and daughters, who were preparing for any of the professions, to school and college for years before they felt they were fitted to take their places; but for the greatest profession, that of home making and becoming the fathers and mothers of children, people seemed to think that little preparation was needed.

"He said a college course and four years of the study of law was considered a necessity to fit a young man to settle people's difficulties, that a long preparation was needed for the physician

and as many years for the ministry; while no real time nor thought was given to preparation for the homemaker, a profession which comprehended all the others. And then he showed us how a father and mother had to be at times lawyers, judges, ministers, physicians, nurses, as well as character makers. He made us understand the need of preparation for the work. I do not believe we could ever forget it in our getting ready for our life work. I know I have thought of it all the way along."

"Yes, dear; we have tried in these family counsels to make you acquainted with all the things which we felt were most important to your happiness and your usefulness; it makes us very happy to think that you have profited by them. I am sure we would not any of us be willing to lose the memory of the good times we have had together."

Then the time is sure to come in every young woman's life when she is brought face to face with the deep and far reaching concerns of the day. They reach out and touch her, bring her squarely up against the problems in the uplift. improvement, happiness, and reform of the world.

For this you and all girls will need great wisdom, as the calls from all directions become in-

sistent. The ability to discriminate between that which is best, for you and for the world, and that which is harmful, will call for all the knowledge and common sense you can gather.

Society will be waiting with open arms for you, and by all the powers which intoxicate, seek to lure you to itself. You owe to society the best you can give. By society I do not mean the frivolous coming and going which spends itself in admiration, flattery, self-seeking, rivalry, display, dissipation, and many times questionable compromise. I have reference to society in its highest sense, the social body that needs the thought and helpfulness of the finest women of the land. Young women need to be very thoughtful and careful if they give and get the very best from their social life.

Graduated from our schools and colleges and going out from the larger and more exciting schools of life yearly are large classes of young women to whom we have a right to look for the accomplishment of some of the important tasks which are waiting to be done. What have they been preparing for if not for this? Into country and village and city are going these splendid girls and each is there to exert a mighty influence for good or ill. In every situation the young lady should be master of herself and have

strength to spare for others. A knowledge and control of self is indispensable, and every wise girl will accomplish this.

There are two great questions in this preparation which demand answers. First, "What is the purpose of my being and what the adaptability of each part of my organism to the accomplishment of the work of life?" Second, "How is my being related to the generations before me and to those which shall come after?"

The first question may well be likened to that which the engineer must answer as he gets the knowledge of every part of the monster machine, its relation to every other part and to the whole, and of the adaptability of these parts of the work which it has in hand. Unless he is well skilled in all this knowledge, and knows best how to care for each part; unless he knows how to obviate the difficulties which the great machine must necessarily encounter, he will not be a skilled workman, and need never apply for the highest places in his profession.

No mechanism in all the world can compare with the marvelous workmanship of the human body and none should be so thoroughly understood, if it is to accomplish its destined work. Again our young women are the hope of the nation, of the world, in the reform of many

abuses. In them lies the transformation of life until it shall accomplish the best in its power to give. It is given for such as you, my daughter, to so interpret life in your definite knowledge of self and its possibilities, that you may point those who are handicapped and have been denied the best opportunities for development, to the higher way. This can only come when you shall insist upon the knowledge of all that will make your own life most perfect, most useful.

Second: Knowing the great part you are to play, in the making of the next generation, you must prepare to be the strongest physically, mentally and morally you can possibly become. Every young woman should know how to keep her physical nature healthy and how to avoid all that will weaken her. In other words she must become well acquainted with the laws which govern health and that guard against disease. Well regulated habits, which will admit of no excesses, of any kind, either in diet, dress, work or pleasure, is the first law to be established. Had we but ourselves to consider in our plans for life, it would matter much less. We must however plan and live for all those who shall come after us and call us ancestors if we are to do our part in the great human family to which we are irrevocably linked.

As your lives are the gift of those who have lived before you so will the lives of the next generation be your gift, and you can individually put into your gifts only what you have wrought into your own lives. Thinking of this, development becomes a great responsibility and should make every young woman cultivate only those things which make for strength, and beauty, and happiness, that she may be able to give of these to others.

Can you not see how all this painstaking preparation in your own life will have great influence upon those with whom you mingle in society and in the home? Every young woman is a teacher and is setting lessons daily for some other to learn. It is a great thing to make these lessons fine, and stamp yourself as a teacher worth while. We need just such girls to make the moral way so attractive that it will draw others away from the path which leads downwards.

Your moral standards will soon be understood in the community and your mates will know well where to count on you. Each girl marks her own position and price; and both will be known to your associates. You will be counted as workers or as butterflies, as safe beacons or as will-'o-the-wisps, and the world is a wise judge.

In the free and easy life of the country there is danger of becoming too familiar as young people, and girls need to set a high standard here. You can make the society in which you move as choice and as free from all that hurts as you will. Allow no familiarities that lessen your womanly standing and that detract from your highest worth and charm. Let nothing take from your true standard of modesty and virtue.

Another work, which means very much for moral uplook, awaits the young women of the day, and that is the fight and insistence for a higher standard of morals among young men. When girls refuse their friendship to all young men who have not as high a moral standard as they themselves, then, and only then, will immorality in the awful proportions in which it exists today be done away with. So long as our young men can hold their place in good society and be living immoral lives just so long will the morals of our daughters be threatened. The great remedy is for our young women to be not only single standard women in their own lives but as well in the choice of their friends and husbands, and the evil will be stayed.

There is one word more and this is a very important one. Make your dress all that is modest and womanly. Leave out the foolish fashions

that compromise your standing as women of good influence. Keep so far away from a questionable fashion that you may not have its stigma fastened upon you or through it be the means of influencing either other young women or the young men of your acquaintance for harm.

A woman has in her dress a mighty, potent power, for charm and helpfulness or for temptation and downward tending. Ask yourselves when a new garment is to be chosen whether it will be for good or for evil in your own life or in your influence upon others.

The dress of women today is answerable for more vice and downward tending than we can well measure. Be among the best, for you can afford to be nowhere else.

So long as dress is customary, let *dress,* not undress, be your inviolable rule; and let your revealed charms be those which elevate and ennoble not degrade and make vicious.

CHAPTER XXII

Sex Hygiene in the Schools

There has been much discussion on the subject of sex hygiene in the schools on account of the lamentable results that have come from ignorance, and the laxity of parents in teaching their children.

The Beginning.—In our higher schools of learning a beginning has been made in the teaching of biology and sociology, and very frank and free statements and discussions have been encouraged even in mixed classes; while in many high schools special teachers, among them doctors, have been called in to give sex hygiene talks to segregated classes of students.

In the Chicago Public Schools the attempt was made, but, in spite of its wonderful success it was soon discontinued. Whether prudery or politics had most to do with the suspension of the effort it is difficult to tell. It is safe to say that so wise a woman as Ella Flagg Young would hardly have given her sanction to a thing which

was not desirable and necessary to the welfare of Chicago.

Our Normal Schools are putting in courses of instruction for their students that will fit them in turn to be teachers in the schools over which they will preside. Many of the leading educators of the land have pronounced themselves in favor of the innovation in the public schools. Yet there are arguments against it and they demand careful consideration.

The Difficulties.—1. It is not many years since the common public was so sensitive when the subject was broached that it was difficult to get a church for a speaker along social purity lines. How can we expect then to educate the great public in a decade to the wisdom of including the subject in the curriculum of the schools generally?

2. That it is greatly needed in the education of children is admitted by all. Still it is generally affirmed that mothers are the teachers who should give the information to their children, not the public school teachers.

3. That well prepared mothers are the best teachers is unquestioned, but these are in the minority, and what of the large majority of students whose mothers are totally unfit for or indifferent to such teaching? How are these chil-

dren to be reached by the proper person with the proper knowledge?

4. Yet the real fact of the matter is, the teaching of sex hygiene cannot be wisely put into the public schools until we have a trained company of teachers who shall be able to present it in a manner which will excite reverent thought, without prurient curiosity or suggestive talk. That we have not the teachers now is acknowledged. The only method that can be used, until such teachers are trained, is to call in specialists for segregated classes of boys and girls, as was done in Chicago.

5. Here another difficulty confronts educators. There are not a sufficient number of well prepared specialists for such work and will not be, until they are demanded. Then, as in everything else, the demand will call for and be met by the supply.

Sex Hygiene in the Colleges is an excellent thing and greatly to be encouraged although it may seem like "locking the barn after the horse is stolen." On the other hand the next generation of mothers and fathers is being trained in the colleges, or at least as many of them as are privileged to go to college. Still we have to reckon with the larger majority of girls and boys who never see the inside of a college. High

schools must soon have the training, if we are to effect large things in the training of the next generation of fathers and mothers.

The Adviser.—In one of our middle west cities a woman has been appointed by the school board as Adviser to the girl students." The newspaper report defined her duties by saying "she would counsel with the girls in the matter of dress, the kind of company to keep, the sort of entertainments to attend and how much powder is good for the face." We are certain however that the principal who recommended the appointment had a larger vision than this, as important as the topics named are.

The Sentiment Grows.—Similar appointments have been made and tried out in some of the Eastern high schools and in other parts of the country and the sentiment for it is growing. This is but a stepping stone to the further work, and the wise "Adviser" will hardly stop with the subject named by the reporter. She will go on to more intimate and far reaching things.

In one of the coast cities such a teacher was appointed to two of the girls' high schools. She was a lady physician, and well prepared for her fine work as was evidenced by an item of great interest reported concerning her. A young girl, who had become nearly unmanagable in the room

"War Gardens."

to which she belonged was sent to the doctor-adviser. The teacher's fear was that she was already perilously near the brink of immorality if she had not really gone over.

The doctor adviser sat down familiarly with the girl and talked with her as a mother should have long since done. She talked of what it meant to be a woman with all a woman's wonderful powers and opportunities, of the wisdom which a young girl should have in the choice of her companions, of her language, and her thoughts, of the dangers of carelessness, of the ease with which a girl can lose her good name. She then talked of her approaching womanhood, and of the sacredness of every function connected with it, of the fine woman she would make if she did not spoil her girlhood by carelessness and lack of modesty. All this and much more she said to the hungry girl, hungry for the right knowledge that no one had ever given her. She felt the motherliness and the interest of the good doctor and looked into her face while tears stood in her own eyes and said:

"Doctor, do you suppose my mother knows all these things?"

The doctor was too wise to say, "Of course she does," but did say, "Suppose you go home tonight and ask her."

The next morning the girl hurried to the door of the doctor's room in the school building, and without preface, said excitedly, "Why, doctor, I did ask mother and she knew all about it, she just didn't know how to tell me. You have given us a new language."

There was something wonderful in the girl's recognition of her ignorance. All teachers and mothers must learn this "new language" if they are to teach in a way that will help. This illustration simply proves how much such teachers can do in any school and how necessary they are. It is a fine entering wedge and when boys have a similiar teacher the way will be well open for the frank, free, familiar talks on all the questions which sex hygiene involves.

In the Lower Grades it will be years before this subject can be handled effectively in groups. With individuals, however, the teacher can with care reach all her children and thus implant a reverent understanding of these questions. There is nothing to forbid the installing of such teachers in all our schools and after a few familiar talks with the individual pupils who most need it and who have learned wrongly the secrets of life, many plain lessons can be given to the entire class of girls or of boys. When a stronger public sentiment is built up through the press and lec-

ture platform and when parents begin to see the necessity of teaching young and growing children concerning themselves, then, the introduction of the subject into the schools will not be so difficult a matter.

In Preparation for this time there must be proper text-books fitted to teach this subject with all the freedom and naturalness that any other subject is taught. Teachers must get into the same attitude of interest shown in other subjects and an appreciation of the desperate need of such instruction. Until this time comes the work must be done by books and no one can do better pioneer work than to aid in getting them into as many homes as possible.

The Mothers' Club.—No better books can be found for the consideration and study in Parent-Teacher organizations than those dealing with these questions. Every town and country community should have and has, if she is hunted for, some woman who will take the lead in forming a mothers' club where such subjects can be considered and discussed. Not only will every community so awakened be an aid to the young people at home but it will assist greatly in bringing on the great day when children shall not be sent out into the world to battle unprepared and ignorant of danger. Every such community wide

awake to the needs of humanity is adding to the awakening of the Nation at large and there is surely no greater or more imperative work waiting to be done.

Know Thyself.—Any effort made by individuals and by bodies of people to educate public sentiment along these lines is helping to usher in the good time when all children shall be taught and when over every educational building shall be placed the command, "Know Thyself." The great organizations of women that are working for civic betterment and race improvement have done much to rouse public sentiment and few mothers are justified in staying out of these organizations where their help is so much needed.

Truth.—Since the early days of Frances Willard's work in the great organization to which she gave her life, the truthful teaching of children concerning themselves has been advocated as one of its most important teachings. Many lecturers are in the field continually to emphasize this need. Woman's Clubs, Y. M. C. A., W. C. T. U., and Y. W. C. A. bodies are pushing the good work. Parent-Teacher clubs are gathering mothers together for such instruction. All these have accomplished great good. It needs but a stronger effort on the part of the great body of parents

and educators to accomplish what is so much needed.

Teachers are among the most earnest in demanding that something be done. No subjects are more eargerly listened to in their institutes than those which advocate a larger moral training for their pupils. They know of the contagion of immorality in the schools, and they are eager to learn what can be done to most effectually safeguard the children.

The Time Will Come.—It is generally conceded that education is the largest factor in this safeguarding. When teachers are trained and prudishness done away with; when public morals are elevated; when vice is not condoned, when there is one standard of living for man and woman alike, in other words, when we want Sex Hygiene in the schools, we shall have it.

So able an educator as Charles W. Eliot, President of Harvard College, in a letter written as long ago as September, 1910, to Arthur Burrage Farwell of the Illinois Vigilance Association advocates the teaching of sex hygiene in the public schools as the great remedy for immorality.

This is a part of his letter:

"Another subject which ought to be publicly discussed among teachers and parents is the ad-

dition to our school programs of instruction in normal reproduction in plants and animals, sexual hygeine in the human species, and the horrors of sexual vice."

John D. Rockefeller, Jr., in a letter to the same gentleman says, "Personally I feel very strongly that such instruction should be given in the public schools and also in other schools and colleges. At the same time I recognize that it is a most difficult subject to present and that very few public teachers would be capable of presenting it in a wise and proper way. Until special courses have been prepared and teachers generally become educated on this subject it would probably need to be presented by a few selected teachers who would make that their specialty."

These two letters voice in substance the sentiment of education at large. Preparation for the work is the requisite.

CHAPTER XXIII

Pleasures That Recreate

The problem of recreation and amusement for the young, is one upon which parents and teachers may well spend much time and thought. There is more of educational power, upward or downward, in the pleasures of the children than we can well measure.

If we allow them to come to years of choosing before interposing our "don't and do" we are not going to accomplish much. Let us all through the growing years instill their young minds with the principles which govern the making of character. That will enable them to discern for themselves those pleasures which will help, and to refuse to enter into those which will degrade. Make thinking little men and women of our boys and girls. Put about them the right environment, companionship, and books, and they will not disappoint us in their choices.

It is a Great Thing to be so wise in our guiding that we do not repel and drive them to the thing from which we are attempting to lead them away. Standards are fixed early in life; and the example and precepts of wise and loving parents are mighty compelling powers in the lives of our children.

The Growing Child must have pleasures, if he develops properly. The problem is not entirely solved if we stop with the developing children; for our grown up children need proper amusements as well. Pleasure, innocent pleasure, is their safety valve, and insures a wholesome balancing of the powers which make a strong life. This pleasure however should always be a means to an end, not the end of their existence.

Home Life.—The true object of pleasure is recreation, which means a making over, or recreating. All recreative and innocent amusements, therefore, should be encouraged. The quiet pleasures of home life perpare the boy and girl for the activities of the playground and society. Good books are well chosen companions for the home evenings. Above all else the companionship of father and mother is essential. Ideals presented attractively in the home will be adopted by the growing child and will surely steer him from the rocks upon which so many have wrecked their

lives. It must never be forgotten that the little ones see through the eyes of the parents. It remains for the parents to paint the pictures so attractively that the children can see nothing else so desirable.

The Demand for Playgrounds.—Educators have awakened to the need of well equipped playgrounds for school athletics. Here children may work off that excess vitality which, if undirected, would be spent in mischief.

An incident in Judge Lindsay's life well illustrates this. A little waif was brought into the court room one day by a policeman who had cultivated eyes to see the mischievous only. He advised the judge to mete out a punishment suited to the misdemeanors of the "little culprit" as he called him.

The judge enquired into the causes for complaint and found the child had been guilty of stealing cull boards from a near by lumber yard and empty boxes from the rear of a grocery store in the neighborhood. He excused the policeman and sat down in front of the boy for a more intimate version of the delinquencies and the causes which led up to them. Something was said which led the judge to go home with the little waif to study his surroundings and if possible to get nearer the heart of the situation. He found, as

he expected, the most barren and pitiable environment and at once was able to interpret the heart of the boy.

In the miserably cramped space back of the wretched cabin he found the child had cleared away the rubbish as well as he could and with the stolen things had built a railroad and equipped it with running stock. He commended the boy for his wonderful ability and then, when the soil had been prepared, planted the seeds of truth while he condemned the wrong he had done and pointed out what such thefts would lead to if he continued them.

In his recital of the story of what he had found he exclaimed, "Punish that boy? Hardly. Why he is a genius. He had a miniature railroad which would do credit to a boy much older than he. It had furnished the vent for his pent up energy which only needed directing, to make a useful man of him." Then the judge facetiously remarked, "it is hardly the first railroad ever stolen."

Study Your Children.—What we must have is parents who will take as much pains to study their children and their needs as do the judges of juvenile courts. Then we shall have a new day for the children and a higher vision of the value of well chosen amusements in their education.

The Home-Made Gym.—If not able to equip a gymnasium for your boys and girls where you can exercise with them at least furnish them with sufficient means to equip one for themselves. Home-made things are often quite as effectual. Dumb bells, punching bags and horizontal bars will be accepted by the boys as the finest adornment for their rooms if you have no other room for them. Fathers can do nothing more helpful than to enjoy these sports with their children, for there is not only the emulation of their superior skill furnished, but as well the stimulation to greater activity which will make it possible for them to excel farther.

Games.—All sorts of games that instruct and do not lead to the objectionable things outside the home, should be furnished. These are useful in proportion to the thought and skill demanded in their play. When mother and father enter heartily into these sports with them many a life lesson can be inculcated naturally that will fit itself into the heart of the child forever. Nothing so endears the children to the home as these delightful evenings, or so surely keeps them from objectionable places.

Lay the Foundation for Moral Character.—Remember that we are not only educating the youth in proper recreation but are as well

building the foundation to moral character. A little incident in the life of a friend came to my knowledge not long since: There was a large family of well cared for children in the home of a country minister, who had recently moved to a more pretentious parish in a good sized village. The parents felt that their paramount work in life was training well the children, given into their keeping, and were sure that inasmuch as they did that well would the affairs of their parish be safely administered.

One of the older boys of the family, going down the street on some errand one evening, noticed a young boy of his own age whom he had met a day or two before, just turning to go into a brightly lighted saloon. He stepped up to him and said, "I wouldn't go in there if I were you." "Yes, you would too, if you had no better place to go. I have only a poor miserable room in a cheap boarding house to go to. There isn't enough light to read anything, provided I had anything to read, nor anybody to care what I do."

"Come home with me," said the home boy. "I can't offer you much but it is a lot better than this."

The parents, as usual, spent the evening with their family doing all they could to make their guest enjoy the evening. There were games, a

story, some light refreshments, not more than apples or pop-corn, some kindly words from the wise father, the kindly sympathy of the mother who pitied the homeless boy, and the evening was over. As the son accompanied his guest to the door, the homeless boy who had been given "a little bit of heaven" lifted wet eyes to his friend's face and said, "I don't wonder you don't want to go anywhere but home in the evenings; I wouldn't either if I had a home like that."

Surely any home could furnish as much as this if the heart and interest were given to it. It doesn't take wealth or a college education to make a real home.

Basket Ball, Croquet and Tennis can be easily installed at small expense. These will be considered a part of the home of the children and help to hold them to it, especially if father and mother join in the games as well. In a city you can take advantage of the Y. M. C. A. and Y. W. C. A. for your children, but not to the exclusion of the home equipment. This later is the more valuable of the two. Do not complain of the added expense incident to the necessary fitting for the school sports. Count it as capital well invested in the preparation of your child for life and its activities.

Boy Scouts and Camp Fire Girls.—Encourage your boy to join the Boy Scouts and your girl the Camp Fire Girls. The wonderfully helpful lessons taught in the declaration of principles and in the precepts of the well chosen leaders are invaluable to the growing minds and bodies. Purity of life, kindliness, charity, helpfulness, clean speech and thought, emulation of good, unselfishness, true manliness and womanliness are all demanded as necessary qualifications for membership. All these traits must be thoroughly cultivated. The long hikes give health and vigor to both boy and girl as well as an acquaintance with "God's out of doors" which are priceless assets in the lives of our children.

Encourage Athletics in your older grown boys and girls in their advanced school life. Remember it is not what your child is going to do with athletics but what athletics will do for your child. This feature of sports is often misunderstood. So much has been made of sports in many schools that there has seemed danger of overshadowing the graver work of education. The fact of the matter is that the value of games and feats of strength and endurance have not been truly estimated in the making of your girl and boy. It is quite true that coaches do not always have the right vision of the part athletics should

play in the larger school of life. Too often, "to win at any cost" is the thought paramount, and this is not a thoughtful or helpful attitude of mind.

Father's Letters.—An earnest letter from father to the teacher whom his boy most often quotes, a letter expressing his thanks for his interest in his son, will give the father an opportunity to say the word needed to correct any influence which may have been overlooked in the training of the boy. Too often the father leaves all the letter writing to the mother, and mother cannot reach the heart of coaches so surely as father can. And what a fund of strength can be put in father's letters to the sons. A real father does not forget the exhilaration and the tonic of the sports of his younger days. If he knows nothing of the modern games it is high time that he learned something. To find a father side by side with his son at a clean game, learning the yells and helping to give them, creates a bond of sympathy between father and son and paves the way for any talk needed.

The Value of Encouragement.—Do you remember the story of the little fellow who had always won in the foot races of his primary school where a lot of little chaps weekly practiced for the wonderful things they were going to do later?

On one such day his companions began to cheer the other fellow who held a close second to the "many times winner." In their interest in watching him they forgot their allegiance to their champion. The result was that the long time star lost, and when asked how he came to do it, he said with the tears of his first defeat on his flushed face, "Why! not one of you yelled 'go it, Jimmie'; all I could hear was 'go it, Tom', and of course he beat."

Many a boy who never hears from father and mother the sympathetic encouraging word when participating in the game at school can repeat the words of the little philosopher when he fails not only in school, but as well in life.

Could such a letter as this fail to do good? "My son, I am proud of your prowess on the diamond and football field. I know you will not let this take the first place, and I see you are not doing it. I am more proud of your standing in your classes. Get out of your games all you can of strength, and pluck, and right dealing with your fellow mates, for you will need them in the game of life."

Mothers, go with your boys to the stirring football or base ball game where your son is one of the players. Carry a flag, or even a good big handkerchief to wave wildly when he makes a

good play and you catch his eye turned to you for cheer and appreciation. All the while your heart may be thumping with fear lest he be hurt in the wild scrimmage or in his efforts to make good time for the base. Never mind? "Mother is game" fills the son with pride; and he will look for and get just this comfort in all his battles in life.

The Daughter Needs Encouraging and guiding as well. This from mother, "Dear, I was proud that you won so splendidly in your basket ball or tennis, and know while you did it you never forgot that you were a lady and that this fact can be taught as well in your athletics as in the drawing room. It costs as much courage and bravery to appear well in success as in defeat. They both impose upon our best selves unless we take them rightly.

"If you can meet with triumph and disaster
And treat those two imposters just the same"

is after all a pretty good test of character, daughter. I can trust you never to forget." And father's long letter not sent with mother's but his own weekly missive containing the words. "Good for you, dumpling, I knew it was in you. Go in for all the athletics you can get time for

and let them put into your life what they alone can, when rightly estimated. Let the other girl win once in a while and come out of it yourself flushed with a better victory, in defeat. Dad is proud of you, dear, and is very sure his pal won't disgrace him in games anywhere else."

"Dear daddy, how he understands; and won't I do my best not to disappoint him?" is the daughter's heartfelt expression, and that letter is read to her roommate with pride.

Intelligent sympathy and co-operation of parents with teachers will soon correct all the possible evils from athletics as well as many other phases of school life. It will lift the boys and girls to a higher place.

Your Training Will Tell.—Still more puzzling is that question of suitable pleasure for young men and women when they have reached society age. Carefully trained boys and girls will not make men and women concerning whom we will need to worry greatly. Let us never, never forget, though, that a parent's influence must never flag until God closes the eyes for the last time. The wise counsels will be so a part of the boy and girl that they will be doubly potent for good.

Ever keep before the young man or woman the real object of pleasure and the right estimate

of the varied amusements offered them in society and the influence which such amusements have upon the world. Thus their power of making wise choices will grow through the years.

The Better Way.—It is not often necessary nor best to forbid this or that. Discuss wisely and painstakingly the possible influence upon life and character. At the same time offer a better substitute. It may require some sad experience in the life of the individual or of a dear friend to accentuate the lessons taught in the home. We can confidently look for success though in this as well as in all other lines of the complex training of our children if our hearts are set for the task and if, too, we are willing to spare no pains to accomplish the making of men and women of the highest type out of the boys and girls given into our care.

CHAPTER XXIV

A Postlude for Parents

The world is full of people, indifferent to everything save the things which pertain to self-interest or what they consider self-interest. The saddest of all indifferent people are parents whose eyes and ears are not open to the needs of their children. There are thousands of such parents, yes millions of them. They fail to understand that evils which are world wide will touch their homes, may reach their dear ones. Their duty to the general public is neglected.

"Our children are part of the world: do you hear?
They are part of the world, we must hold them
all dear,
Save all for our child's sake."

This is where we must stand today and there must be a united front if our children are safe. To bring it home to the hearts of all let me ask a few questions by citing some pertinent cases, like those which are happening daily.

Is it your daughter who has not had the right perspective of life given her and who is magnifying non-essentials out of all proportion? Who thinks dress, like that of the foolish women of the world, is the one thing to be desired; and because father cannot provide for her what seems so essential she insists upon leaving home for the shop, or store, or business house, with all their temptations? Has there been in your home that which would foster such a spirit, or a teaching which would make her see the better things near her? Has she lost heart for school and is she unwilling to spend more time in preparing herself for the serious duties of life? Instead is she allowed to go out into the world illy fitted for service in any capacity? Then depend upon it some part of her proper teaching and inspiration, which home alone can give, has been neglected, and it is the fault of the parents alone.

She was a bright pretty child who stood behind the counter day after day measuring off ribbons which she could not afford to buy but which she coveted. She had left her home in the country to earn more for herself that she might have what the dear hard-working father could not give her. She had good wholesome clothes and could have gone longer to school and might have found employment in the home community

with one of the neighbors. A friend of her mother wanted her to help when she learned she was going to find work, but the child thought the city would be better and she could get "five dollars a week" there.

A finely dressed woman attracted by the fresh beauty of the child frequented her counter buying trifles daily and by her pleasing manner and flattery soon won the confidence of the girl.

"Why don't you wear any of these pretty things, dear?" she asked one day.

"Because I can't afford to, but would like to if I could," said the innocent girl.

"Let me give you one or two of them, this would give me pleasure as I have no daughter of my own," and the gift was made with what seemed sincere good will, and was so taken by the innocent girl. There followed invitations for lunch. Then an invitation to her home where she was introduced to several "ladies and gentlemen" whom the woman said were boarders. The evening was so pleasant that she did not hesitate to go again and she considered herself very fortunate to be so singled out.

An older girl at the next counter warned her that she should not be so familiar, adding: "If you lived in the city you would learn not to trust

everyone who made friends with you, and you had better take care."

The girl was indignant that anything should be said about her good friend and would not listen. She had never known treachery in her country life and could not believe the woman false. There came a morning when the girl did not return to work and for a week she was not seen, then nothing more was heard of her for months, until a newspaper reported the raiding of a notorious resort and of finding a young country girl who had been kept a prisoner there for weeks. The "young country girl" was the innocent child whose greatest fault was love of dress and ignorance of the better things of life. Was she your child or your neighbor's?

Was it your boy who slipped out of the house evening after evening to spend his time in the pool halls among companions who could teach him no good, leading him farther and farther away from the truth? Through the unclean talk all about him, was his mind poisoned until evil became attractive and good ignored? Did you try to find where he spent his evenings, father? Did you make a great effort to put in your own time in finding something more attractive? Did you make him your friend and comrade counting this the best work of your life, or did you let him

go with nothing but scoldings and punishment for what he had fallen into from lack of your care and interest? Rightly considered your boy was worth more to you than all your stocks and bonds or acres and cattle.

Was it your son, father, who was growing up in your house, not home, and whose age you knew only approximately, and, could not tell if you were asked what grade he was in in school? Couldn't you, at the same time, tell to a nicety of accuracy the ages and condition of all your hundreds of cattle and horses? The value of all your stocks and bonds? Which meant the most to you, your boys or your worldly gain? Which got the most painstaking care and consideration? What provisions did you make in your home for pleasant evenings, for the boy and girl? How many times have you been out to a clean place of amusement with them? How often do you know where they go and what they hear and see? What sort of a room has your boy? Is it the least pleasant room of the house? Is it furnished with cast off things from other rooms? If it is do you wonder that he does not want to invite his friends to see it or stay in it himself? Have you furnished willingly the things needed for enjoyment in his games? Do you direct his go-

ings intelligently and for his pleasure and good? Remember

"A boy must go somewhere, and what if his feet,
Sent out of the home, out into the street,
Should slip around the corner and pause at the door,
Where other boys' feet have paused often before?
Should step o'er the threshold of glittering light
Where jokes told are many and songs that are bright
Ring out a warm welcome with flattering voice
And temptingly say, "here's a place for the boys?"
Oh, what if they should, what if your boy or mine,
Should step o'er the threshold that marks out the line
'Twixt virtue and vice, 'twixt pureness and sin
And leave all his innocent boyhood within?
Oh, what if he should, because you and I,
As the days and the weeks and the months hurry by,
Are too busy with cares and with life's fleeting joys
To make round the hearthstone a place for our boys?"

Were they your girls, mother, who spent their evenings on the street or in cheap places of amusement with no responsible person to chaperon them? Were they your girls who time after time were allowed to spend the night, presumably with a girl friend of whom you knew

little, and who with your daughters made acquaintances that were a menace to them?

Were they your girls who accepted invitations to automobile rides from strange young men and ignorantly entered places where their minds were clouded with the "harmless drinks" only to awake in the morning, ruined? Is your house left unto you desolate?

One young man who had been allowed to grow to manhood ignorant of the pitfalls in his way was finally warned by his father just as he was leaving his home for his fight with the world. He was told of the diseases which a young man who went in at the doors of sin might bring upon himself and send down through the generations? Was it your boy, father, who turned on you with convulsed face, as you pictured the penalty attached to rioting and wantonness, with the terriable accusation in his words, "You are too late, father! Just two years too late! I am already one of them. Why didn't you tell me before? Why are fathers so afraid of talking to their sons? Whose fault is it if they go wrong when they know little of life and its perils?"

These were the words of one son to his derelict father. Was it your boy, or was your boy like him?

Was it your boy's teacher, mother, father,

who recognizing the fact that he was ignorantly going the way of greatest temptation called him into his office and talked with him as the parents should have long ago done? Did he tell your boy how easily he could sacrifice all that would make his after years happy and blessed, how he was imperilling his growth into the fine man he should become, how his influence was for the downward tending of his companions, and warn him how his life was sure to be a failure unless he made a decided turn for the better at once? Was this your son who turned upon the loved teacher with the angry retort, "Why don't parents talk to their children about these things? What are fathers and mothers for if not to tell their boys what they ought to know? And why don't teachers put something of the kind into our course of study? Why do they teach us everything save that which we most need to know?"

Was it your girl who ran off at ten o'clock at night alone to a city forty miles away, because mother rebuked her for accepting the company of a young man whom she did not approve? Was it you who followed her to the city and mercifully found her safe at a friend's? Were you put to the shame of having the story of your pretty runaway girl written up with all the vivid coloring of the sensational story writer for the papers?

Was it your daughter whose name and picture were added to make the story more vivid and did you suffer the humiliation of having her receive, as the result of the write up, over a hundred letters from wicked men and women who thought they saw their opportunity to mislead a foolish girl?

Was it your daughter who answered a cleverly written advertisement for helpers in a "very genteel institution," with short hours and who was drawn into a trap set for her feet and was never again heard from? Was this the dear child you had not taught the things she should know and had never warned of the dangers of the cunningly worded lures to her destruction?

If she was your daughter, or if you have girls whom you have not taught, parents, remember, if they come to grief, it is not their fault but yours, and all down through the years you will have to lament your delinquency in the training of your child?

Was it your son who went the way of the wicked, ignorant of the penalty of a wise God? Was this your son who must look into the face of his sickly wife knowing, that she whom he had promised to love and protect, with her helpless, diseased, wretched children clinging to her garments, was but reaping the harvest which he had

himself sown? Can you picture his agony as cursed with a lingering death, the direct result of his own folly and ignorance, he sees his stricken family, with the thought ever before him, "they too in turn will be sowing again what I have planted in their being, innocent victims of a guilty father?"

Knowing all this will there be no remorse on your part that you did not know and did not teach your children as they should have been taught? Parents in this day and age are bound to know the things which will safeguard their children, and they are not in any measure excusable if they do not inform themselves. Wrecks all along the shores of life are there because parents "did not know." This should warn the fathers and mothers of this generation.

Was it your daughter who came to her physician for a bit of comfort when she was looking forward to a great sorrow in her life, the coming of a little one who would have no one to call father, and who in after years would look into the face of the mother with accusing question which could not be answered? Was she yours; and could you guess the misery that was concentrated into the statement as she looked into the face of her "mother physician," and said: "Doctor, I wouldn't be here today a ruined girl, if mother

had only told me. I didn't realize what I was doing until it was too late; and oh, doctor, I don't think I am all to blame; do you?"

Was it your son who you allowed to take a paper route which called him into that part of the city "whose doors took hold on hell" and who was drawn into the haunts of vice and contaminated in his innocent young boyhood? And who shall answer for this at the last day?

Was that little messenger boy yours whose duty took him into saloons and houses of shame? Did he fall in his young manhood and did he become a source of sorrow and shame to you in your later years? If so at whose door would the sin be laid, if rightfully placed?

Was it your little child who was allowed to play with companions promiscuously, unwatched, and who contracted habits that have cursed his life and made him a care and sorrow to yourself as well as to all his associates?

Was it you, mother, who gave your child such a passion for dress and outward adornment that it spoiled her life? Did you fail to teach her that the inward adorning was more than the outward? Did you emphasize your teaching with an every day example?

Did you lose the confidence of your little child early in its life when it came trustingly to you for

information which mother should give? Did you turn him away to evil companions for the knowledge he craved, because you preferred to have him get his education in the streets? First impressions are seldom effaced, and, if ever, at a fearful cost of prayer and time that could be given to growth in better things.

Were you the fathers who failed to cast a vote against the evils in your community that were dragging down the boyhood and through them the girlhood of the city in which you live? Did you fail to cast your vote on the right side because you were more bound to the dictates of your party than to your duty of parenthood? Did you cheat yourself with the cunningly devised fable that vice was "a necessary evil" and so must be legislated for instead of against? Did you vote to license the house of shame that sheltered the victims of man's lust and which in turn proved a lure to your boy's feet as he passed that way? Did your vote add one to the licensing of the saloon? Are you willing to indorse an institution that thrives on widow's tears, mother's heartaches and starving children? Did drink ever make any man better? Has it ever failed to arouse his lower passions?

Did you, father and mother, fail to see your mighty power expressed by the ballot in closing

the haunts and breeding places of sin and vice? Did you say "my vote would count only one and I cannot afford to sacrifice my party interests for one vote? Did party mean more to you than principle? If you plead guilty to these counts remember that you can say little when your sons and daughters and the sons and daughters of the town go down to death through your negligence. Are you as parents concerned about the great slave market of the world which is sending recruiting agents out to supply the demand for chaste young womanhood at the rate of a hundred thousand per year? This slave syndicate lurking in the darkest spots of cities buys and sells to the highest bidder the virtue of our girls. Do you realize that these same dark spots in turn draw from our boys the army which nightly people the houses of shame and go out to spread moral and physical disease among the innocent and pure? How long will public sentiment stand for this altar of man's lust? Are you among the weak ones who say, "It is a necessary evil and cannot be suppressed." The very term used stamps the lie, for if it is an evil it is not necessary. If it is necessary then be willing that recruits shall be drawn from your fireside as well as from your neighbors and hold that the occupants of these

palaces of guilt are public benefactors since they minister to a "necessity."

Such sophistry has no standing room. Hundred of thousands of men today who are bolstering up their depravity with such specious arguments are nothing less than criminals and should be so treated. Think of your splendid sons trained to believe they are excused from transgressions because they are men. Count the loss to our nation yearly of those who go down to death sacrificed through such teaching. Think of the stamp on thousands of the next generation.

Think of these things, fathers and mothers, and join willingly the army of fighters for the virtue and salvation of our children. Every citizen owes to the community so much of service as his advantages, ability and power measure in the city or town of which he is a resident. If he does not pay it he goes out of the world a debtor to his kind and a defrauder of self. This is service which is cumulative in our own lives and souls. We rob ourselves when we rob the community and the great man or woman is the one who gives most of his kind, not in money but in service.

"Not what we give but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and me."

Do you see moral educational needs in your community? Are you devising methods to supply the need? Are you interested in your schools and do you visit them monthly or better, weekly? It is a hazardous thing to trust your child to influences and surroundings of which you are totally ignorant. You would not treat your cattle so and your children are worth more to you than these.

The drunkard, the defective, the viciously diseased, the insane, the waifs thrown out on the world to suffer and die, the wrecks cast up from the floods of evil, all this great army of unfortunates needs protection and care. Hospitals, asylums, and prisons must be provided. Such institutions, however, are not bettering matters. You must get back of the results. You must acquaint yourself with the causes and seek to remedy them.

Education is that remedy. We must *teach* our boys and girls. Then and not until then will the conditions be changed for the better. Remember the time worn maxims that "an ounce of prevention is worth a pound of cure" and that "one example is worth a thousand precepts."

Think of these things.

A WOMAN'S ANSWER

Do you know you have asked for the costliest thing
Ever made by the hand above,
A woman's heart and a woman's life
And a woman's wonderful love?

Do you know you have asked for this priceless thing,
As a child might ask for a toy,
Demanding what others have died to win;
With the reckless dash of a boy?

You have written my lesson of duty out,
Man-like you have questioned me;
Now stand at the bar of my woman's soul
Until I shall question thee.

You require that your mutton shall always be hot,
Your socks and your shirts shall be whole;
I require your heart to be true as God's stars
And as pure as heaven your soul.

You require a cook for your mutton and beef;
I require a far better thing.
A seamstress you're wanting for stocking and shirts;
I look for a man and a king.

A king for a beautiful realm called home,
And a man that the Maker, God,
Shall look upon as he did the first
And say, "It is very good."

I am fair and young, but the rose will fade
From my soft young cheek some day.
Will you love me then mid the falling leaves,
As you did mid the bloom of May?

Is your heart an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.

I require all things that are grand and true,
All things that a man should be;
If you give all this, I will stake my life
To be all you demand of me.

If you cannot do this, a laundress and cook
You can hire with little to pay;
But a woman's heart and a woman's life
Are not to be won that way.

—ANONYMOUS.

HIS WORD

Do I know that I've asked for the costliest thing
Ever made by the hand above?
Aye, well I know, and prize at full worth,
A woman's wonderful love.

Else I had not bowed at your shrine, my queen,
And given my heart's full store;
And all you would ask of the man you would bless,
I would give, and prize you the more.

Did I seem to ask in a lightsome mood
This priceless thing, as a toy,
And appear to exalt the womanly gifts
That make a man's homely joy?

Then forgive me, dear, these settings are rare,
But not the gem I would buy
With my heart's best love and my soul's full store;
Nor would I their worth decry.

As I came to you with these costlier things
That money nor station can win;
Yet I offered a home and enough for our wants,
And asked you to enter in.

Do you value me less, that I thought of these things,
That make for the comfort and care
Of the woman I love? Nay, 'twere wise and discreet
That material things have their share.

You look for a king, I seek for a queen
To shine in the realm of home.
Each doing a part of the rounded whole
As neither could do alone.

I do not seek a laundress and cook,
But a sweet home-maker, my dear,
And into her trusted eyes I would look,
As into a fountain clear.

That reflects the sun, and the moon, and the stars,
Which give us their light for our way;
So her soul must lighten my soul, dear one,
And bring sunshine and warmth to my day.

I ask for a heart and a soul that are pure,
But I ask no more than I give.
A man is a knave that demands a life
That is purer than he would live.

Your roses may fade, but your heart will be young,
And I trust in the heart, not the rose;
Its fragrance is lasting, its beauty enhanced
From the May-day of life to its close.

You may launch your all on the ocean tide
Of my heart, and if shoals you discover,
Pray trim your sails to the wider deeps,
Till high tide the shallows will cover.

—Emma F. A. Drake.

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